

MITEYA KEANDAN
CONTAINING
THE ORIGIN OF JAINISM.

BY
SRI PREM CHAND,
“LATE NAME, NANAK CHAND”
S. S. JAIN MUNI PUNJABEE,

DISCIPLE OF
SRI SWAMI UDE CHAND JI, “GANI”
S. S. JAIN MUNI.

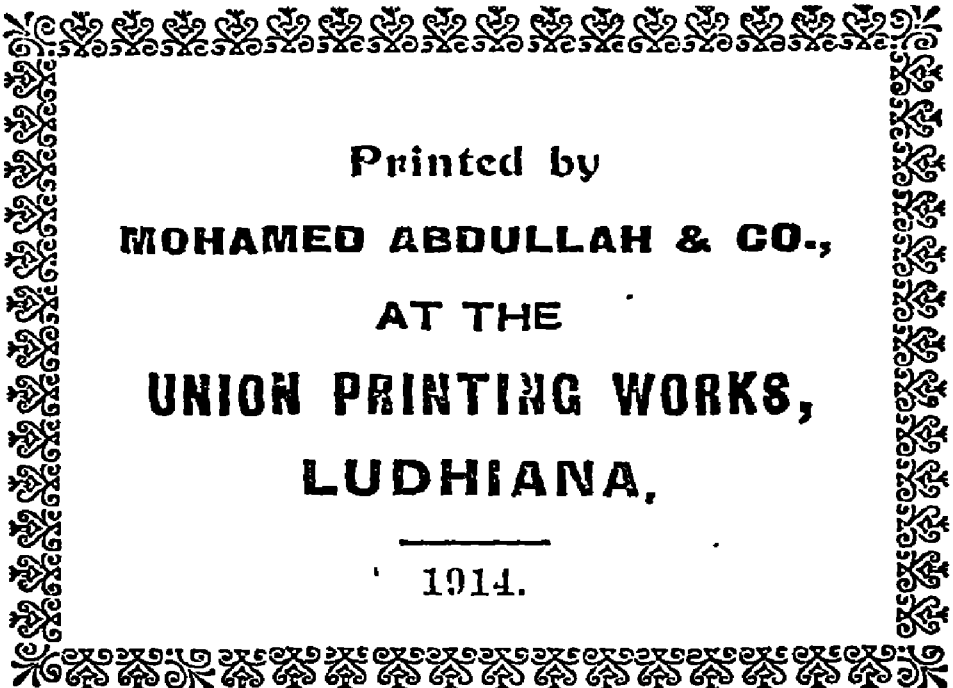
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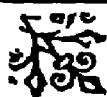
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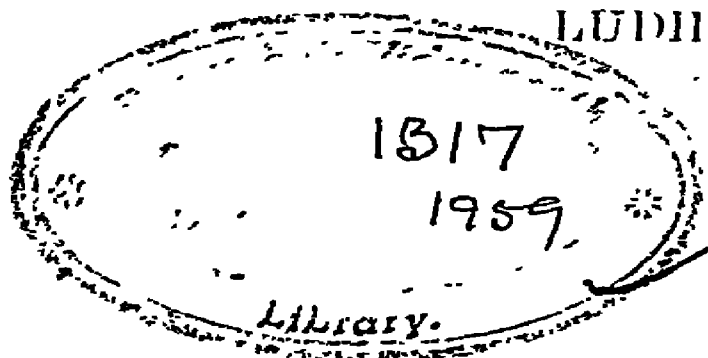
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GOD IS NOT AS A CREATOR,
(KARTA-KHANDAN). BY THE SAME AUTHOR
(IN PREPARATION.)

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INTRODUCTION.

Y GURU SRI SWAMI UDE CHAND JI, who is a well-known preacher and a profound Scholar amongst the S. S. Jain community, has compiled this tract "Mithya-Khandan" in Urdu which I have translated into English, appending to this the origin of Jainism and explanations of some other religious points, because this Jainism has been most pitiably misunderstood. Its origin has been misconceived, its tenets have been misunderstood, its philosophy has been **misconstrued**, and its antiquity has been miscalculated. And in short it has been misunderstood wholesale. It has not only been misunderstood, but spitefully found fault with. People not only misunderstood it, but also cast slurs upon it out of spite, out of enmity, and out of **bigottedness**. Some have called it a Nastika religion. Some have called it a religion of the Banias and Shravagis. Some have regarded it as an off shoot of Buddhism. Some have looked upon it as a religion that took its rise upon the revival of Brahminism under Shunkaracharya.

Some have regarded it as a product of Brahmanism. Some have called Mahāvīra its founder. Some have called Parshvanath its originator. Some have looked upon it as a bundle of uncleanly habits. Some say that the Jains never bathe, nor they clean the teeth. They say “If an elephant comes to your face, no matter that it crushes you to death, but do not go before a Jain Sadhu (monk) to save yourself.”

PREM CHAND, (LATE NAME
NANAK CHAND),
S. S. JAIN MUNI PUNJABEE.



PREFACE.

THIS translation of an Urdu treatise “Mithya-Khandan” has been rendered by Jain Muni SRI PREM CHAND JI, who has had religious turn of mind since boyhood and has ultimately become the disciple of Shri Swami Ude Chand Ji, Maharaj, a well-known preacher and a profound Scholar amongst the Svetambar Sthanak-Vasi Jain Community, to follow the path of virtue and Salvation laid down by Jain Tirthankaras. His motive to do so has been to place before the English knowing public the views in “Mithya-Khandan” dealing with answers to such questions as are raised against Jainism by the followers of other religions.

1. Are Jains allowed to bathe by their Shastras?
2. Do Jains kill a cow made of flour on the occasion of wedding?
3. Are Jains atheist?
4. Is charity forbidden by Jain Sutras?
5. Is it regarded as a sin to sink a well or construct a tank?

6. When was Jainism started and by whom?
Is Jainism an off—shoot of Buddhism?

The above mentioned points have been clearly explained, supported by Sutras and quotations from religious books. Members of other religions will find it a convincing tract.

The founder of Jainism was Shri Rishaba Dev Ji Maharaj who lived millions of years ago. He was succeeded one after another by 23 Tirthankars. The last two were Shri Parsva Nath and Sri Mahábíra Ji, of whom the great historians of the day speak as follows;—

1. Indian Wisdom by Monier Williams M.A. 1875, Page 129;—

“The last two Jinas, Parswa Nath and Mahavira, were probably real persons and are those principally revered by the Jains of the present day, the first founder of the sect, having been Parswa Nath and its first active propagator Mahavira.”

2. History of India by Mahamahopadhyaya Hara Parshad Shastri, M. A. Page 16;—

“Mahavira does not appear to be the first preacher of Jainism. He seems to have reformed a pre-existing religion,”

3. The Encyclopædia Britannica, 9th Edition Vol. XIII Page 543;-“The Jains count 24 prophets whom they call Jinas. This legend of 24 (Twenty-four) Jinas contains a germ of truth. Mahavira was not an originator; he merely carried on, with but slight changes, a system, which existed before his time and which probably owes its most distinguishing features to a teacher named, Parswa, who ranks in the succession of Jains as the predecessor of Mahāvīra.”

This rendering into English is the first attempt on the part of the author, and if the readers find any blunder, they will kindly communicate it, for which the undersigned will be much obliged.

DHUMI RAM JAINI, B. A., S. A. V.,
Science Master. Govt. High School,
DELHI.



ENGLISH TRANSLATION

OF

MITHYA-KHANDAN.

ओं


नमोऽर्हत्सिद्धाचार्योपाध्याय-सर्वसाधुभ्यः

विद्यानिधिं तत्त्व नेष्टं	जन सन्ताप हारिणं
समस्त ज्ञानो पेतं	वन्दे जैनेश्वरं भुवि ॥ १ ॥
सच्छास्त्रोपदेशेन	जिज्ञासु वृन्द चेत सो
ध्वान्तविनाशितं येन	तं जिनं प्रणमाम्यहम् ॥ २ ॥
समस्त वस्तु विज्ञानं	भूत ग्राम चराचरम्
ततं ये नात्र भवने	तज्जिनं प्रणमाम्यहम् ॥ ३ ॥

श्लाघ्यं ज्ञानवतां चैव	जतीनां भावतात्मना
मुदयचन्द्र गुरु श्रेष्ठं	नमस्कृत्य करोम्यहम् ॥ ४ ॥
गुरो रूढय चन्द्रस्य	गन्यु पाद्वि धारिणः
पादाववलम्ब्यमनीस	विदधे मिथ्यार्थ खण्डनम् ॥ ५ ॥

रत्नचन्द्र इतिख्यातः	भ्राता मे सर्व सम्मतः
तस्य मत्पुत्रसारेण	प्रेमचन्द्रः करोम्यहम् ॥ ६ ॥
संसारार्णव मग्नानां	प्राणिनां च हिताय वै
इंगलिश गिरमाश्रित्य *	तन्वे मिथ्यार्थ खण्डनम् ॥ ७ ॥

BOOK I.

 H! What a delightful time it is. Two persons named **Jindas** and **Ishewar Dass**, meet each other in the garden of Subhkhiatpur and hold a conversation as follows:—

- I.* “Namaste.” Jindas.
J. “Jai Jienander Dev.”
I. Are you a Jaini?
J. Yes, I am a Jaini. And what is your faith?
I. I am a follower of Vedicism.
J. Are you a native of this very place?
I. No, Sir, I am an inhabitant of Bharantipur.
J. How long have you been here?
I. I am here for a few days. Well, do you live here?
J. No, Sir, I belong to Bhrantinavaranpur.
I. When you came here?
J. Yesterday.
I. He said laughing, “What a good name your city bears?”
J. Yes, it takes its name befitting its attributes.
I. Will you remove my doubts about Jainism?

J. If you wish it, I will satisfy you.

I. Very well, but when ?

J. Just now.

I. Let us sit here on this bench. I have come to know that a Jain Tract Society has been set up at Pasrur a town of the Punjab.

Is it true?

J. Yes, it is quite right.

I. What would be the work of that Society?

J. That Society, will undertake to remove the false and wrong notions entertained by the people as to Jainism ignorantly and spitefully, and distribute tracts in different languages on different subjects to show the dignity of Jainism. It will try to turn out wrong views from the minds of the people about Jainism.

I. Will the people give up their wrong views about it ?

J. Well, if they do not give them up, it is their will, because if a man falls willingly into a well, no persuasion can do him any good. Please let me know which sect you belong to.

-
- I.* Am I such a fool as to stick obstinately to what is wrong !
- J.* Behold, that Society has been established for removing the doubts of those who are wise, seekers after truth, unprejudiced and lovers of religion like you. But on the other hand, those who are obstinate in their views, and upon whom no word of the wise can make any effect, are not worth their attention. Please let me know your doubts about Jainism, because it is getting later and later.
- I.* Friend, I have got many doubts, but you have already asked me to make haste. How will you be able to remove my all doubts ?
- J.* As time permits. Let us settle some points to day, others will be discussed to-morrow and so on. I assure you that until all your doubts are removed, I shall wait upon you daily. . I believe, you will stay here for some time more.
- I.* Well, I have heard that the Jains do not take their bath. Is it true ?

- J.* It is quite wrong. We always bathe.
- J.* Do the Jain Sutras permit you to bathe?
- J.* We often read in the Jain Sutras, न्हाय कयवली कम्मा “Whenever a Sravak श्रावक intended to see Bhagwan or a Sadhu (Monk), there it is said that he went to see Bhagwan or a Sadhu after taking his bath,” now you yourself can judge, if it had been prohibited he would not have done so and it would not have been put down in the Shastras.
- J.* It is right, but has any one done so in the presence of your Tirthankra ?
- J.* As to this listen please. It is written in the Ist Adhaya (Chapter) of Shiri Upasik-Disha Sutra ;—

Anand Sravak takes an Oath in the presence of 24th Tirthankra “I will not use water more than eight lotas a day for bathing, besides what is required for drinking and other purposes.” Bhagwan made no objection to it and allowed him to do so. In reality it is this that other people take their bath in the tanks whose waters are full of

little living germs but we do not bathe in such tanks, because by bathing in such tanks we pollute our bodies rather than clean it. Consequently other people say that the Jains do not bathe, but so much we have to bear in mind that we do not waste water and thereby increase the number of our sins.

I. Is there any injury done (Hinsya) in bathing?

J. Do you believe in the existence of living beings in water?

I. Yes, we believe that.

J. Are they not destroyed while we are bathing?

I. Indeed, they must be killed.

J. When they are killed, why then there is not any injury done (Hinsya) to them?

I. Such an injury may be spoken of in the Jain Sutras but not in ours.

J. Why not? There is spoken of Hinsya as of five different sorts for a Grasti (wordly-man). They are due to the use of hearth, grinding-mill, broom, ukhal musal (Pestle and mortor) and a jar for water as mentioned in

your Dharama Shastra or in the 3rd Adhaya of Manu Smritih, 68th Shloka. Even it is said in the same Shloka that a Grasti commits a sin, while he uses these five things. I regret to learn that you yourself do not believe in bathing but blame the Jains for not bathing. It is also written in the 36th Shloka of Gita-Mahatam, "He who reads Gita is sure to become pure whether he bathes or not, and whether he be pure of heart or not."

The same is also said in the Vedic Prayer, "He who merely repeats in his own heart the name of Vishnu becomes pure whether he bathes or not and whether he be pure of heart or not."

- I. Well Sir, I am a Samajist and it is not given in our prayer सन्ध्या.
- J. You also recite that Mantra in your prayer while sprinkling water on your organs to purify yourself. And thus you clean what is already clean, because you bathe before you pray. If you say that you mean to

purify your soul, then I will ask you, “Why do you sprinkle water upon your body?”

- J. Friend, bathing is not essential in the Arya Samaj because our Sam Vedi Pandit Tulsi Ram proves it in lines 12-20 of 38th page of Bhaskar Parkash, edition Bikram 1956 by reference to Manu Smiritih, “Manu regards a Brahman like Shudra who does not say his prayer, but he has not said any where that a man becomes a Shudra merely by not bathing.” In short, a prayer can be said without bathing, because by bathing only body is cleaned but not the soul. It is also said in the 38th Shloka, 4th Adhaya of Gita “Verily there is nothing so pure in this world as Wisdom.”
- J. The Jain principle सिद्धान्त also declares the same thing, that is, if any one's body is unclean (impure) that can be cleaned by bathing but one cannot attain the Paradise.
- J. This doubt of mine has altogether vanished. But as we bathe for bodily comfort so do the Jains, but the difference is that the Jains in order to avoid “Hinsia” take special care in

bathing, but other people do not care so much about it, nay, use abundant water carelessly. But it is better to take care in it according to the maxim of Manu. Please remove my other doubts too. I have heard that the Jains kill an animal or a cow made of flour at the time of wedding. Is it true?

J. Quite wrong! Quite wrong!! & Quite wrong!!! Well, Mahasha, I am very sorry to learn that you have believed in these nonsense things.

I. No, no, from the very first I did not believe in these things and I think them nonsense. But I simply ask you about its reality.

J. All the people know it well that the Jains neither take, nor eat a thing called even unconsciously by any one by the name of an animal. Can it be possible that the Jains will throw an arrow on the cow made of flour, which is superior to all?

I. Please, excuse me. Perhaps you may not eat it, but you may have a custom like this, which is observed on that occasion and it

has thus become current among the people.

J. Neither there is any custom like this among the Jains nor we do so. But I feel regret to say that all other people bring into use the cow made of sugar; and turn into money, horns and hoofs of a cow made of gold, which are given them in charity, but they stigmatize the Jains for doing so and declare themselves infallible. Let the using of anything having an animal shape alone, the Jains even do not touch it. Moreover we are strictly prohibited by our Sutras not to attack anything whether it may have any shape or not. If any one goes against it he has to suffer from “पावनी क्रिया” (a kind of sin due to enmity).

It is also said in the 37th Shloka, 5th Odhaya (chapter) of Manu-Smritih “If any one wishes heartily to eat flesh, he may do so by making an animal of flour and glue.”

But we feel deep regret that they themselves follow and do so as mentioned above, whereas they blame the Jains for doing so, who are

extremely scrupulous to hurt a living being howsoever small and trifle it may be.

J. Friend, you should not mind these things because the against parties always try to mar the reputation of its opponents by ascribing wrong and nonsense beliefs to them. Please let me know "Do you believe in God?"

J. Yes, we believe in Him.

J. Friend, do you believe in that God who has its beginning or in that who has no beginning at all?

J. We believe in God, who has no beginning.

J. Please let me know the Sutra in which it is so written.

J. It is said in the first Chapter (Asthana) of Shri Asthanang Sutra श्रीस्थानाङ्ग सूत्र.

J. What words are written therein?

J. There is written "एगे सिद्धे" that is, सिद्ध गतस्थ (Sidh Gatisth) and it means that there is also one SIDHA who has no beginning. If it had not been so, with whose help the

first Tirthankra would have adopted the Sadhu position, and also (He) would have borne the stigma of being in an unstationary status (Anavastha) अणवस्था, and therefore it is written clearly before hand in the Sri Asthanang Sutra. Although the word "first and last" can not be appropriately applied to things [Padartha-] which have no beginning and no end, yet these words are simply used to make you understand this point.

- J.* Friend, the word "God" has not been used here?
- J.* Whom we call "Anadi Sidha" you call the same being "God" [Ishwara] and other people call the same by the name of God, the Almighty, and the Creator.
- J.* I have heard that you call the liberated beings मुक्त जीव by the name of God.
- J.* When the beings are liberated, they then join the same energy, as a stream goes to the ocean. Then those liberated beings (Mutak Jivas) are called the same energy.
- J.* When He has a different nature, how can they join in Him?

-
- J.* Both have the same nature (zat) but not different.
- I.* No. no, they can not have the same nature, because He is a “सत् चित् आनन्द” (Being, Thought-power and Bliss.)
- J.* Please let me know what attributes the wordly beings have.
- I.* They are “सत् चित्” (Being and Thought-Power).
- J.* Please now explain it to me about the qualifications of liberated beings.
- I.* He meditating in himself to hit upon, what he should say. “If I say “Sat-Chitānand” (Being, Thoughtpower and Bliss) then there is no difference between living beings (jivas) and God(Ishewara) and if I only say “Sat-Chit” (Being and Thought Power) then the Jains raise objection and ask me what difference is there between worldly people and liberated beings, for which they have suffered so many hardships and miseries.”

Giving no reply to this, Ishewardas said again “I am certain about it that living

being (Jiva) and God "Ishewara" are not of the same nature "ज्ञात". Then how can it be so ?

- J.* If you do not know this, hear what I tell you. "Swami Daya-Nand Ji. in the 222nd page, 8th Samulas of Sathiarth Parkash, 5th Bikram, Edition 1954, by reference to Sankh Darshna, 1st Adhaya and 61st Sutras, has believed in 25 things "Padarthas". But 24 of them are lifeless and one of them is living, which is again subdivided into two parts, that is, Jiva and God "Ishewara." Had they not been of the same type, the Swami-Ji would not have taken them under one **category** "Pursha." And he would have put down 26 things "Padarthas" in place of 25. Your Pandit admits by refering to Veshashak Darshna, lines from 20-22, page 228 of Bhaskars Parkash published in 1956, "Jiva (जीव) and Ishcwara (ईश्वर) have not dualism but oneness" and (Vide 12 line, page 316 of the same book containing reference from Sutras and Upnishadas,) your Pandit Sam Vedi says "The liberated being joins with Parmatma

(God)" which proves that it becomes the same, otherwise "Jori" means nothing. If you are not satisfied with this, you may vide lines from 15-17, page 198. of Satiarth Parkash published in 1954. "Being freed from frailties and miseries, the liberated being becomes one with God, that is, all his deeds And attributes become like those of God," and refering to the Riga Veda 1st Mandal, 24th Sught and 1st Mantra. Swami ji says "Liberated beings think whom they should consider superior to all." It is also said in the next mantra of the same book, (अग्रेर व्यञ्जं प्रथमस्य मृताणाम्) that is. God (Parmatama) is the only first liberated being and regarded as superior to all other later liberated beings. It is worth considering, if the preacher of the Vedas had made the difference between God and liberated beings he would not have used a plural word for them. Secondly, the liberated beings would have no idea of choosing (making) any liberated being superior to all others. Shri Krishna says in the 18th Shloka, 13th adhaya of Gita "Thus

the Field, Wisdom and the object of Wisdom, have been briefly told. My devotee, thus knowing, enters into My Being." Friend, now tell me, "Is your doubt still removed or not?"

I. Friend, that doubt of mine has been removed, but tell me "Do you believe in God as a creator?"

J. No, we do not believe in Him as a creator.

I. Then, what is the use of believing in Him, when he does not remunerate us, and why should we believe in Him?

J. Does the Czar of Russia inflict upon you any punishment or give you any reward?

I. No, Sir, he concerns us nothing at all.

J. Then, why do you believe in him?

I. When he really exists, why should we not admit him to be?

J. In the same way when He really exists, why should we not believe in Him?

I. Why don't you regard Him as creator?

J. When He is not the creator how, can we admit Him? Has anything its creator, which has no beginning?

J. Do you say, the world has *no beginning* (Anādi)?

J. Yes.

J. Don't you believe in the Vedas?

J. No, we do not believe in them.

J. Then, you are an *athesit* (नास्तिक)

J. Whom do you call an *athesit*?

J. One who does not believe in the Vedas, is an *atheist*.

J. Is it written in any one of your Shastras?

J. Yes, it is said so in the 11th shloka, 2nd adhaya of Manu Smiritih.

J. Do the Sikhs and the Christians believe in the Vedas?

J. No, they do not.

J. Why don't you call them *atheists*, while the Jains are so regarded?

- I.* They at least admit Him⁴ as creator.
- J.* Then the words of your Dharma shastra fall down, "One who does not believe in the Vedas is an atheist." as already said. and they do not apply to them.

Secondly it is also said in the 14th shloka, 5th adhaya of Gita, by krishna. "The Lord of the world produceth not the idea of agency, nor action. nor the union together of action and its fruits ; nature, however, energiseth." In reality Kapal Muni and the followers of the four Darshnas except the Vedant Darshana do not admit God as creator. By your rule they should also be called atheists.

- I.* In no case we call them atheists.
- J.* How can you say then. the jains are atheists?
- I.* Well, excuse me. In future we will not call you atheist, because I did not know before this to whom the word atheist should be applied.
- Now I admit that he who does not believe in God, Jiva, the fruit of merit (Punya) and demerit (Papa), world (Loka) and heaven

(Parkola); should be called an atheist.

But when the Jains admit that good deed bears a good fruit, then why do they say "Charity is bad?"

J. The Jains do not say, it is bad, but we are sorry that other people stigmatize Jainism for nothing, which is the true Giver of Salvation

J. Is there any prohibition in the Jain Sutras to give in Charity?

J. Let prohibition alone, but we are rather permitted in our Sutras to give something in charity. There are five kinds of charity, in the Jain Granthas (ग्रन्थो) namely:—

1. Uchat Dan 2. Kirti Dan. 3. Anukampa Dan. 4. Supatar Dan. 5. Abhe Dan....

उचित दान १ कीर्तिदान २ अनुकम्पा दान ३ सुपात्र दान ४ अभय दान ५ Charity means to give something.

1—That which is given for the maintenance of one's own relatives is called Uchat Dana.

Secondly—That which is given for one's reputation

N. B.—*We will also write a separate tract on "God as not Creator."*

called Kirti Dana. The fruit of both is enjoyed here in this world.

Thirdly. That which is given to the needy and helpless with mercy is called Anukampa Dan.

Fourthly. That which is given to a monk (Sadhu) who does not injure and hurt living creatures and refrains from sins is called a Supatar Dan.

Fifthly. To relieve the living creatures, if possible, from an injury or a danger is called Abhe Dan. It is so said of Raja Pardesi in the Rai Parsani Sutra (श्रीराय प्रसैणी सूत्र) “When he embraced Jainism, he made a vow to give one of fourth of his kingdom in charity.” And especially the Jain Tirthankrs also adopt a sadhu position after giving away in charity their wealth for a year continually. If a man still continues to blame Jainism for such weak points, what can be done? But he should study his own shastras, and know what Manu writes. It is distinctly said in the Shlokas from 192 to 194, 4th Adhaya of Manu Smiriti “Water should not even be given to a Brahman who is quite ignorant of the Vedas and is of bad

character, and if any one does so, they both will be drowned like a boat full of stones.” Friend, now tell me whether the charity is prohibited in the Jain Sutras or in the Vedic Granthas. Your Sam Vedi Swami Tulsi Ram of Merrut has held these Shlokas with the same reverence as those of the Vedas. If you have any doubt you better see his Manu Smritih.

J. Thank you for this. At first I was ignorant that it was so said in our own Manu Smiritih, otherwise I would not say so. Please tell me also “Is the sinking of a well or construction of a Boali regarded as a sin by the Jain Sutras.?”

J. Friend, it is also written in your own Shastras.

I. It is not so in our Shastras.

J. Why not. It is so there, but perhaps you have not come across it, otherwise you would not have been perplexed on hearing it.

I. Many a time I have read Manu Smiritih; but how can I believe in your words which appear to me to be wrong.

-
- J.* Excuse me, I am right !
- J.* If you are right in telling so and so, then show it to me please, where it is written in in the Manu Smiritih.
- J.* Here is 202 Shloka. 4th Adhaya of Manu Smiritih. “If any one who bathes in a tank *without the permission of its owner* will be a share holder of one fourth of his sins.”
- J.* Opening Manu Smritih and seeing something in it he exclaimed “No doubt, it is mentioned here that one has to suffer from one fourth of his sin but no such word is given here, which proves that there is a sin in making it (tank).
- J.* Why do you go against it knowingly?
- J.* Dear, what words have I changed knowingly?
- J.* If you have not changed my words very good. Then let me know What you mean by saying that no such word is given here, which shows that there is a sin in making a well. Well, now I ask you these questions. First—About whom is a statement made here? Secondly—If he who bathes in it shares one fourth of the

sin of its owner, then which sin has he to bear, either one fourth of all his sins or one fourth of that sin, incurred in its construction and why? Thirdly—If there is no sin in making a well, then what sin will he have to suffer from, and if not why it is said so? If one has a mistake in his Behi (account book) then all his accounts in it will be regarded untrustworthy.

J. Well let it go, but tell me. “If four men bathe in it without the permission of its owner, then the fifth one who bathes in it will suffer from no sin.”

J. Please tell me before I answer your question. Whether you believe in your Dharam Shastra to be right or not and by the way hear me also that P. Tulsi Ram admits this shloka to be as true as that of the Vedas, which you can ascertain. But in our Jain Sutras it is said (Misrat Karma) मिश्रत् कर्मः because both good and evil accrue from it. The good is, that men and animal drink its water and quench their thirst; and the evil is, that ants and other little insects are killed in the

course of digging it. But in your Dharma Shastras, it is said nothing but a sin; you blame the Jains for it for nothing.

Sorry ! Sorry!! and very Sorry.!!!

7. Well, this we believe that where there is any injury done to living beings, there must be a sin. It is said so in our Shastras, but all our brothern while giving a feast to the Brahmins, recite some mantras on this occasion and their object is, that the sin caused in digging it (well) may be atoned. But I have heard, of a Seth in the XIII Adhaya of Jain Giyata Sutra, श्री ज्ञाता सूत्र "That he caused a "boali" to be built and therefore he went into the body of a frog," Is it true? If so. then it is a sin proved in your own Shastras.

7. This story, too, you are not truly told. In the Shashtra, it is mentioned thus;—
 "A seth named Nandan Manyar entirely devoted himself to the building of a boali and in the arrangement of gardens, broke all his vows and oaths. In short, while he

was dying he was inwardly meditating of it (Boali) and consequently he went into the body of a frog. It is said in the 6th Shloka, 8th Adhaya of Gita "Whosoever at the end abandoneth the body, thinking upon any being, to that being only he goeth, O Kunteya! ever to that conformed in Nature." For this reason he went into the body of a frog. But it is not said any where in the Jain Sutras that one who makes a well or a boali goes into the body of an animal. Had it been so, why we would have built it and no body would have built it with out necessity. The man who tells you, informs you wrongly, For an instance, if a man goes to your Arya Samaj for committing a theft. After that he is arrested and punished, then the opposite party finds an excuse to remark that a man went to the Arya Samaj and was arrested there, so they should not go, lest they would be punished. Can his remarks be true? Similarly people say so owing to incomplete information that Nandan Manyar went to hell (Narka) by making a boali. But up to

this time no body has tried to ascertain, Why he went to the body of that being. He went to that body because he was thinking of boali at the moment of his death, breaking all his vows and oaths (Nit and Niam). But it is pity that the people who say it (Misrat Karam) bad, are those whose Shastras speak of it nothing but sin in making a boali. But they blame the Jains, not knowing their own Shastras.

- I.* I pay my hearty thanks to you, for you have fully answered my questions quoting proper references. But I wish to learn one thing more "Who was the founder of Jainism and how old it is?"
- J.* The founder of jainism was Shri Rishiba Dev Ji who existed (lived) a long, long time ago and whose full account is given in details in the Jain Sutras and one who wants to know can read it.
- L.* It is written in the History of India that Jainism commences 600 A.D. and has sprung from Buddhism.

J. Mahashaji, in reality it was due to the mistake of the historians, which was corrected in 1909, but still there are several other events which need correction. Its full account will be given in Book II, to show that Jainism is not an off shoot of Buddhism, and that it did not arise in the 6th century A. D.

I. Can you quote references from our own shastras to prove the antiquity of Jainism, so that we may be satisfied to say that Jainism is really the most ancient religion?

J. Read the 33rd Sutra, 2nd Pada, 2nd Adhaya of Brahm Sutra. Your Muni Rishi Ved Vyas raises objection against the seven modes of predication of Jainism (Sapta Bhangi). Secondly, Panini, the first Grammarian of yours has referred to Saktyana in his own grammar. Vide, Aushta Dhya अष्टाध्यायी Adhaya III, 4, III; VIII, 3, 18, now we have to show which religion did

I.—For the antiquity of Jainism, vide Book II, in the same book, by the same author.

Saktyana Achharya belong to and this he himself has pointed. Please read his Mangla Charan मंगलाचरण and see what he calls himself at the end of each pada and each Adhaya, “महा श्रमण संघाधिपतेः श्रुत केवलि देशियाचार्यस्य शाकटायनस्य” इति which no body but the jains can assume. Please show if any body else has done so. If you want to see its full account please see the preface of (Shaktyana) by Professor of comparative Sanskrit Philology Gastav oppart, Ph. D. of the Presidency College of Madras published in 1893. All the people know this, that the objection and reference can be made only in the presence of any book but not in its absence.

I. Friend, the references given by you are right no doubt, but the faith and belief we have in the Vedas is stronger than we have in other books, so if you quote any reference from the Vedas we shall accept it by all means.

J. Well Mahasha, if you have a full belief in the Vedas only please here it is;—There comes in your own Rig Veda, the name of

Bhagwan Rishibha Devji, who was the founder of Jainism. Vide Rig Vedah, Mandal 10th, Adhaya 8th, Sukat 91st, and Mantra 14th. In the 25th mantra, 9th Adhaya of Yajur Vedah also Raja Nemi is addressed to feed his people well, who was 22nd Tirthankra of Jainism and in the 19th mantra, 25th Adhaya of Yajur Vedah, adoration is also done to Arisht nemi while other gods (देवतों) are adored. In the Jain Sutras there are given two names of the 22nd Tirthankra but the difficulty is, that you change the meaning of the real words with bigottedness, that is, you say the meaning of that word as a Chakar Dhara—

चक्रधारा but you do think a little and say if there is any use in adoring an instrument. Moreover the words नमस्तीर्थायच are given in your Yajur Vedah, 16th adhaya 42 mantra that is, “O blessed thou art a thing for worship (Tirtha).” Now the point arises if you do not believe in the Tirtha, whom is the reverence paid to in Yajur Vedah? If you mean here by it Ganga and Jamna or masters of the school and his

students, this too is wrong, because how can it be possible for a preacher of the Vedas to pay reverence to water, teachers and students. Well, whether you admit it or not but the true meaning is "O creator of the four Tirthas in the form of Dharma I adore you."

You may say that Abu Ji, Satranja Ji, Sikhar Ji, and Girnar Ji, are the recent Tirthas then how can they be mentioned in the Vedas? The answer is, that neither the Tirthankras have regarded them as Tirthas nor are they mentioned such (Tirthas) in any Jain Sutra. But some of the imprudent Jains have regarded them as Tirthas for some time. The Tirthankra Maharaj has laid down these four ;—(1). Sadhu (monk) (2) Sadhvi (nun) (3) Shravak (lay man) (4) Shravakah (laywoman) as Dharma in the name of Tirthas, and consequently He is called Tirthankra according to His qualifications and also a reverence is paid to Him in the Vedas admiring Him by the same name. Dear **Ishware Das** you yourself justly

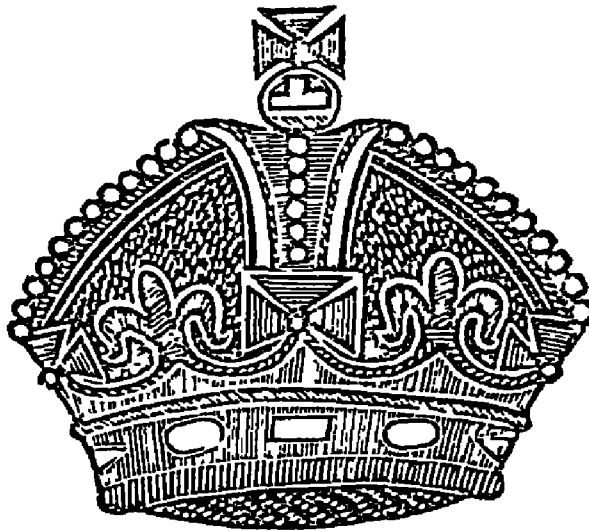
say whether this meaning is right or that.

- J.* No, doubt this meaning is right but I can not say anything because by saying so my brothern will condemn and regard me as an atheist.
- J.* Have you still any doubt as to the meaning of atheism?
- J.* As to me I have no doubt at all but other people simply call the Jains atheists.
- J.* We have noting to do with them but tell me whether your doubts have been removed or not?
- J.* I am highly obliged to you for removing my doubts fully, with patience, still I have to enquire about many more doubts and I will do so when I get an opportunity.
- J.* You can enquire whenever you like and I will not hesitate in explaining them. I will continue to answer your questions till you are satisfied, no matter, if all the time is taken up by one question.
- J.* Well, "Namaste." Now, farewell and to-

morrow I have an urgent piece of business and the day after to-morrow I will see you at this very place you should also come here.

J. "Jai Jinander Dev," I shall also come here the day after to-morrow.

Saying so, **Jin Das and Ishewara Das** went home and their to-day's conversation finished here.



BOOK II.

THE ORIGIN OF JAINISM.

JAINISM IS THE EARLIEST FAITH IN INDIA.



MAJOR-GENERAL FORLONG writes in his "Short studies in the Science of comparative Religions:—


"Jainism thus appears as the earliest faith in India." Forlong's conclusion seems to me to be true, for, as I will show in the sequel, the existence of Jainism can be traced to the period not only before Gautama Buddha and before Panini but at least to the time of the composition of the Vedas; nay, it can claim its existence even before the time of the Vedas.

SOME WHIMSICAL THEORIES.

AT the outset, I cannot help mentioning the whimsical and ludicrous theories advanced by some Europeans scholars. One of them, Colezer, derives Jainism from 'Janus' a Roman deity. Colonel Franklin finds strong resemblances between 'Jain' and 'Jannes' a magician of the Egyptian King Pharoah. A mis-

sionary discovers similarity between 'Jain' and 'Cain' of the Bible. Do not such writers mock history itself by their unwarranted and unsympathetic remarks? What a pity it is that they give great opinions without taking the least trouble of investigating the subject they write about! A historian can never explore the unknown regions of history and add anything to man's knowledge by such fruitless attempts at finding out resemblances between words which have nothing in common except similarity of sound. Moreover, religions have a halo of sanctity around them; so they ought not to be trifled with, as Jainism has been, by the above mentioned European scholars who have misunderstood both its antiquity and Philosophy.

JAINISM DID NOT ARISE IN THE 6th CENTURY A. D.

 R Whetney, W. D. writes in the Century Dictionary of the English language, London 1889, Part XI, page 3215;—
 "The Jain sect seems, according to their own scriptures, to have originated with one Parswanath about 700 B. C., but became fully established about 200 years later under Vardhmana (Jnatu-Putra.)"


2—Mr General Cunningham remarks in the Jour-

nal of The Royal Asiatic Society of Great Britan and Ireland Volume IX of 1876, page 232;—"This is perhaps one of the most startling and important revelations, that has been made recent researches in India. It is true, that according to Jain books, their faith had continually flourished under a succession of teachers, from the death of Swami Mahavira in B. C. 527 down to the present time. Hitherto, however, there was no tangible evidence to vouch for the truth of this statement. But the Kankali mound at Mutura has now given us the most complete and satisfactory testimony, that the Jain religion ever before the beginning of Christian era, must have been in condition almost as rich and flourishing as that of Budhāism."

3—Mr Romesh Chandra Dutt C. I. E. writes in the History of ancient and modern of India, London 1906, page 37;—"There is evidence, that the Jains were wealthy and important community in many parts of India in the centuries proceeding the Christian era." After so much light having been thrown by some more sympathetic scholars who have left no stone unturned to study Jainism, no body can now side with Leth-


bridge and Mount Stuart Elphinstone and say that Jainism originated in 6th century A. D. Yet we regret that this opinion still lingers in some manuals and misleads young students.

JAINISM IS NOT A BRANCH OF BUDDHISM.

NE more instance of lack of historical insight has been shown by Lassen, Weber and Hunter who propounded a wild and misleading theory which found favour with a host of other Europeans scholars. The theory is that Jainism is an off shoot of Buddhism. Prof. Lassen and Weber describe the similarity between the two religions to be overwhelming. But the theory has been admirably criticised by Prof. Hermann Jacobi in his introductions to the volumes XXII and XLV of the sacred Books of the East Series. There the learned professor notices many points (which I will show further) of radical differences between the two religions which show that Lord Mahavira, the 24th Tirthankara or Prophet of the Jains, was a personage quite distinct from Gautama Buddha. Even, if, for argument's sake, we grant that the two religions are very similar as some scholars think, we can, from the

same premises, as logically, draw the conclusion that either Buddhism borrowed from Jainism or that there are some reasons to suppose that it is even an off shoot of Jainism. If there are similarities found in Jainism and Buddhism, we can account for them thus—that they being propagated in the same soil had the same atmosphere, the same surroundings and the same ideas.

Priority of Jainism over Buddhism.

OMPARING the out line of Mahavira's life with that of Buddha's Prof. Jacobi writes in his introduction to the Volume XXII of the sacred books of the East series ;—
“The general resemblance between the lives of both is due to their being lives of ascetics, which from the nature of the things must present some uniformity, which certainly will appear greater to the mind of a European historian of our times than to that of an ancient Hindu.

Some names of Mâhâvîra's relations are similar to those of Buddha's : the former's wife was Yasodâ, the latter's Yasodhara ; the former's elder brother was Nandivardhana, the latter's step brother Nanda ;

Buddha's name as a prince was Siddhârtha, which was the name of Mâhâvîra's father. But if the similarity of these names proves anything, it proves no more than that names of this description were much used then among the Kshatriyas, as surely they were at all times.* Nor is it to be wondered at that two

Kshatriyas should have founded sects in opposition, or at least in disregard to the authority of the Brahman.

We shall now put side by side the principal events of Buddha's and Mahavira's lives, in order to demonstrate their difference.

Buddha was born in Kapilavastu. Mahâvîra in a village near Vaisâlî; Buddha's mother died after his birth, Mâhâvîra's parents lived to see him a grown-up man; Buddha turned ascetic during the lifetime and against the will of his father, Mâhâvîra did so after the death of his parents and with the consent of those in power; Buddha led a life of austerities for six years, Mâhâvîra for twelve; Buddha thought these years wasted time, and that all his

*See *Petersburg Dictionary*, S. S. V. V.

penances were useless for attaining his end, Mahavira was convinced of the necessity of his penances,* and persevered in some of them even after becoming a Tirthankara.

Amongst Buddha's opponents Gosâla Makkhaliputra is by no means so prominent as amongst Mahavira's, nor among the former do we meet Jamâli, who caused the first schism in the Jaina church. All the disciples of Buddha bear other names than those of Mahavira. To finish this enumeration of differences, Buddha died in Kusinagara, whereas Mahavira died in Pâpâ, avowedly before the former."

Prof. Jacobi further proves the priority of Jainism to Buddhism by three distinct lines of evidence :—

** These twelve years of penance were indeed always thought essential for obtaining perfection, and every ascetic who endeavours to quit this life with the best claims to enter one of the highest heavens, or even Nirvâna, has to undergo similar course of preparatory penance, which lasts twelve years.*

1st, It is now admitted by all that Nâtaputta (Gñât riputra), who is commonly called Mahavira or Vardhamâna, was a contemporary of Buddha: and that the Niganthas * (Nirgranthas), now better known under the name of Jainas or Arhatas, already existed as an important sect at the time when the Buddhist Church was being founded. But it is still open to doubt whether the religion of the early Nirgranthas was essentially the same as that taught in the canonical and other books of the present Jainas, or underwent a great change up to the time of the composition of the Siddhanta. In order to come nearer the solution of this question, it may be desirable to collect from the published Buddhist works, as the oldest witnesses we can summon, all available information about the Niganthas, their doctrines and religious practices.

* *Nigantha is apparently the original form of word, since it is thus spelled in the Asoka inscription, in Pâli, and occasionally by the Jains, though the Phonetic laws of all three idioms would have given preference to the form Niṇṇantha, the more frequent spelling in Gâina works.*

(a.) In the Anguttara Nikâya, III, 74, a learned prince of the Lichchavis of Vaisâli, Abhaya,* gives the following account of some Nigantha doctrines:—

“The Nigantha Nâtaputta, sir, who knows and sees all things, who claims perfect knowledge and faith (in the following terms): “walking and standing, sleeping or waking, I am always possessed of perfect knowledge and faith:” teaches the annihilation by austerities of the old Karman, and the prevention by in-

* There are apparently two persons of this name. The other Abhaya, a son of King Srenika, was a patron of the Jainas, and is frequently mentioned in their legends and in the canonical books. In the Majjhima Nika 58 (Abhayakumâra Sutta) it is related that the Nigantha Nâtaputta made him engage in a disputation with Buddha. The question was so adroitly framed that whether the answer was Yes or No, it involved Buddha in self-contradiction. But the plan did not succeed, and Abhaya was converted by Buddha.

There is nothing in this account to elucidate the doctrines of Nâtaputta,

activity of new Karman. When Karman ceases, misery ceases; when misery ceases, perception ceases, when perception ceases, every misery will come to an end. In this way a man is saved by pure annihilation of sin (Nirjara) which is really effective."

The Jaina counterpart to these tents can be collected from Uttarâdhyayana XXIX. "By austerities he cuts off Karmas," § 27. "By renouncing activity he obtains inactivity, by ceasing to act he acquires no new Karam, and destroys the Karman, he had acquired before" § 37. The last stages in this process are fully described in §§ 71, 72. And again, in XXXII, V. 7, we read: "Karman is the root of birth and death, and birth and death they call misery". The nearly indetical Verses 34, 47, 60, 73, 86. 99 may be thus condensed: "But a man is indifferent to the object of the senses, and to to the feelings of the mind (this comes nearest to the Buddhist Vedana, perception,) is free from sorrows; though still in the Sansara, he is not afflicted by that long succession of pains, just as the leaf of the Lotus (is not moistened)

by water'. The above assertion that Nātaputta claimed the possession of perfect knowledge and faith, requires no further proof; for it is one of the fundamental dogmas of the Jains.

- (b.) Another piece of information about Nigantha doctrines may be gathered from the Mahāvagga VI, 31 (S. B. E., Vol. XVII, P. 108ff.) There a story is told of Siha,* the general of the Licchavis, who was a lay-disciple of Nataputta. He wanted to pay the Buddha a visit, but Nataputta tried to dissuade him from it, because the Niganthas held the Kriyāvāda, while the Buddha taught the Akriyavada. Siha, however, setting his master's prohibition at naught, went to the Buddha on his own account, and was, of course, converted by him. Now the statement that the Niganthas embraced the Kriyavada is borne out by our texts; for in

*The name Siha occurs in the Bhagrati (Calcutta edition, P. 1267, see Hoernle, *Uvisaga Dasao Appendix*, P. 10) as that of a disciple of Māhāvira: but as he was a monk, he can not be identified with his name sake in the Mahāvagga.

the Sutrakritanga I, 12, 21, below, P. 319, it is said that a perfect ascetic 'is entitled to expound the Kriyavada;' and this doctrine is thus expressed in the Achâranga Sutra I, I, I, 4 (Part i, P. 2): 'He believes in soul, believes in the world, believes in reward, believes in action (believed to be our own doing in such judgement as these): "I did it;" "I shall cause another to do it;" "I shall allow another to do it."',

- (c.) Another lay disciple of Mahâvîra, converted by the Buddha, was Upali. As narrated in the Majjhima Nikaya 56, he ventured upon a dispute with him whether the sins of the mind are heaviest, as the Buddha teaches, or the sins of the body, as the Nigantha Nataputta contents. In the beginning of the discourse Upali states that his master uses the term *danda*, punishment, for what is commonly called Kamma, deed, act. This is true, though not quite to the letter; for the word Kamma occurs also in the Jaina-Sutras in that sense. The term *danda*, however, is at least as frequently used. Thus, in the Sutrakritanga II, 2, P. 357 ff., the thirteen kinds of 'committing

sins' are treated of, and in the first five cases the word which I have translated 'committing sins' is in the original *danda-Samâdâne*, दण्ड समादान and in the remaining cases *Kiryâthâne* i. e. *Kiryâsthâna*, क्रिया स्थान.

The *Nigantha Upali* goes on to explain that there are three *dandas*, the *danda* of body, that of speech, and that of mind. This agrees with the Jaina doctrine expressed in nearly the same words in the *Sthananga sutra*, 3rd *Uddesaka* (see *Indian Antiquary*, IX, P. 159.)

The second statement of *Upali*, that the *Niganthas* consider sins of the body more important than sins of the mind, is in perfect harmony with Jaina views. For in the *Sutrakritanga* II, 4, P. 398, ff., the question is discussed whether sins may be committed unconsciously, and it is boldly answered in the affirmative (compare Note 6, P. 399); and in the sixth Lecture of the same book (P. 414) the Buddhists are severely ridiculed for maintaining that it depends on the intention of the man whether a deed of his be a sin or not.

(d.) In the Aṅguttara Nīkāya III, 70. 3, some practices of Nigantha laymen are discussed. I translate the passage thus: "O Visakhā, there is a class of Samanas who are called Niganthas. They exhort a Savaka thus: "Well, sir, you must desist from doing injury to beings in the East beyond a yojana from here, or to those in the West, North, South, always beyond a Yojana from here." In this way they enjoin tenderness by making him spare some living beings, in this way they enjoin cruelty by making him not spare other living beings." It is not difficult to recognise under these words the Digvirati vow of the Jainas, which consists in laying down the limits beyond which one shall not travel nor do business in the different directions. A man who keeps this vow can not, of course, do any harm to beings beyond the limits within which he is obliged to keep. This is so distorted by the hostile sect as to lay the rule under discussion open to blame, we can not expect one sect to give a fair and honest exposition of the tenets of their opponents: it is but natural that they

should put them in such a form as to make the objections to be raised against them all the better applicable. The Jains were not a whit better in this respect than the Buddhas, and they have retorted upon them in the same way; witness their misrepresentation of the Buddhist idea that a deed becomes a sin only through the sinful intention of the doer, in a passage in the XLV volume, P. 414, V, 26 ff, where the sound principle of the Buddhists is ridiculed by applying it to a fictitious and almost obscured case. The passage in the Anguttara Nikaya, which we have just discussed, goes on as follows:—On the Uposatta day they exhort a Savaka thus: “Well, sir, take off all your cloths and declare: I belong to no body, and no body belongs to me.” Now his parents know him to be their son, and he knows them to be his parents. His son or wife know him to be their father or husband, and he knows them to be his son or wife. His slaves and servants know him to be their master, and he knows them to be his slaves and servants. Therefore (the Niganthas) make him use lying speech at

the time when he makes the above declarations. On this account I charge him with lying speech. After the lapse of that night he enjoys pleasures (by means of things) that were not freely given on this account. I charge him with taking of what is not freely given.' According to this statement, the duties of a Nigantha layman became, during the Uposatha days, equal to those of a monk; it was on common days only that the difference between layman and monk was realised. This description, however, does not quite agree with the Posaha rules of the Jainas. Bhandarkar gives the following definition of Posaha according to the *Tattvârtha-Sâradîpikâ*, which agrees with what we know about it from other sources: "Posaha, i. e. to observe a fast or eat once only or one dish only on the two holidays (the eighth and the fourteenth of each fortnight.), after having given up bathing, unquents, ornaments, company of women, odours, incense, lights, etc., and assumed renunciation as an ornament." Though the Posaha observances of the present Jains are apparently more severe than those of the

Buddhists, still they fall short of the above description of the Nigantha rules; for a Jaina layman does not, to my knowledge, take off his clothes during the Posaha days, though he discards all ornaments and every kind of luxury; nor must he pronounce any formula of renunciation similar to that which the monks utter on entering the order. Therefore, unless the Buddhist account contains some mistake or a gross misstatement, it would appear, that the Jainas have abated somewhat in their rigidity with regard to the duties of laymen.

- (e.) Buddha Ghosa, in his commentary on the Brahmajala Sutta, Digha-Nikaya I, 2, 38, mentions the Niganthas as holding the opinions, discussed in the text, that the soul has no colour, in contradistinction to the Ajivikas, who divide mankind into six classes according to the colour of the Atman; both Niganthas and Ajivikas, however, agree in maintaining that the soul continues to exist after death and is free from ailments (arôgô). Whatever may

Samavagala Vilâsini, P. 119 of the Pali text society edition.

be the exact meaning of the last expression, it is clear, that the above description squares with the opinion of the Jains about the nature of the soul.

- (f.) In another passage (I. C. P. 168) Buddhaghosa says that Nigathas Nataputta, considers cold water to be possessed of life (so kira sitodake Sattasaññi hôti), for which reason he does not use it. This doctrine of the Jainas is so generally known that I need not bring forward any quotation from the sutras in support of its genuineness.
- (g.) The passage occurs in the Samaññaphala sutta of the Digha Nikaya.* I translate it in accordance with Buddhaghosa's comment in the Sumangala Vilasini. 'Here, great king, a Nigantha is protected by restraint in four directions (Chatuyama—samvara-samvuto)—चतुयम संवर संबुतो How, great king, is a Nigantha protected by restraint in four directions? Here, great King, a Nigantha abstains from all(cold) water, he abstains from all bad deeds,

*Page 57 of the edition in the Pali Text Society.

by abstinence from all bad deeds he is free from sins, he realises abstinence from all bad deeds. In this way, great king, a Nigantha is protected by restraint in four directions. And, great king, because he is thus protected, the Nigantha Nataputta's soul is exalted, is restrained, is well settled.'†—This is, certainly, not an accurate nor an exhaustive description of the Jain creed, though it contains nothing alien from it, and successfully imitates the language of the Jaina sutras. As I have already explained elsewhere,‡ I think the term (Chatuyama-samvatasamvutô) has been misunderstood not only by the commentator, but also by the author of the text. For the Pali Chatuyama is equivalent to the Prakrit, -प्राकृत Châtujjâma, -चउज्जाम, a well-

† The translations of Gogerly and of Burnouf in *Grimblot, sept Suttas Pâlis*, were made without the help of a commentary, and may, therefore be passed by. It is however, open to doubt whether Buddha ghôsa has drawn his information from Genuine tradition, or had to rely on conjectures of his own.

‡ See my paper, 'on Mahavira and his predecessors,' in the *Indian Antiquary*, IX, 158 ff., where some of the above problems have been treated.

known Jaina term which denotes the four vows of Parsva in contradistinction to the five vows (Pañchamahavvaya)—पंच महाव्या of Mahavira. Here, then, the Buddhists, I suppose, have made a mistake in ascribing to Nâtaputta Mahavira a doctrine which properly belonged to his predecessor Parsva. This is a significant mistake; for the Buddhists could not have used the above term as descriptive of the Nigantha creed unless they had heard it from followers of Parsva, and they would not have used it if the reforms of Mahavira had already been generally adopted by the Niganthas at the time of Buddha. I therefore, look on this blunder of the Buddhists as a proof for the correctness of the Jaina tradition, that followers of Parsva actually existed at the time of Mahavira.

- (h.) I show another significant blunder of the Buddhists: they call Nâtaputta an Aggivêsa; अग्गीवेसन, *i. e.* Agnivaisyâyana; according to the Jains, however, he was a Kâsyapa, and we may credit them in such particulars about their own Tirthankara. But Sudharman, his chief

disciple, who in the Sūtras is made the expounder of his creed, was an Agnivaīsyāyana, and as he played a prominent part in the propagation of the Jaina religion, the disciple may often have been confounded by outsiders with the master, so that the Gotra of the former was erroneously assigned to the latter. Thus by a double blunder the Buddhists attest the existence of Mahavira's predecessor Parsva and of his chief disciple Sudharman.

2nd, Some indirect proofs:—

(a.) The records in the Buddhist canon are not repugnant to our views about the existence of the Niganthas before Nâtpūṭṭa ; for the Niganthas must have been an important sect at the time when Buddhism took its rise. This may be inferred from the fact that they are so frequently mentioned in the Pīṭakas as opponents or converts of Buddha and his disciples ; and as it is nowhere said or even merely implied that the Niganthas were a newly founded sect, we may conclude that they had already existed a considerable time before the advent of the Buddha.

(b.) Mankkhali Gôśala, a contemporary of Buddha and Mahavira, divided mankind into six classes.* Of these, according to Buddhaghosa,† the third class contains the Niganthas. Gosala probably would not have ranked them as a separate, i.e. fundamental sub-division of mankind, if they had only recently come into existence. He must have looked upon them as a very important, and at the same time, an old sect, in the same way in which, in my opinion, the early Buddhists looked upon them.

(c.) As a last argument in favour of my theory I may mention that in the Majjhima Nikaya 35, a disputation between the Buddha and Sachchaka, the son of a Nigantha, is narrated. Sachchaka is not a Nigantha himself, as he boasts of

* *Sàmānaphala Sutta, Digha Nikaya 11.20.*

† *Sumangala Vilāsini, P. 162. Buddhaghosa expressly states that Gosala reckoned the Niganthas lower than his own lay disciples, who form the fourth class.—As Buddhaghosa does not take umbrage at Gôśala's reckoning the Bhikkhus still lower, it is clear that he did not identify the Bhikkhus with the Buddhist monks.*

having vanquished Nátaputta in disputation,* and, moreover, the tents he defends are not those of the Jainas. Now when a famous controversialist, whose father was a Nigantha, was a contemporary of the Buddha, the Niganthas can scarcely have been a sect founded during Buddha's life.

3rd, Evidence of the Jain Book themselves:-

THESE books can never be a tissue of meaningless lies as some biassed writers suppose. The event and incidents their related in a matter of fact way as remarked by Prof. Jacobi, should not be distrusted unless under the force of very strong arguments. In the Uttaradhyayan, Lecture XXIII, is mentioned an interview, near Sravasti,—सावसति between Gautama Indrabhuti, a disciple of Lord Mahavira and Kesi, a follower of Lord Parswa Nath in which after a good conversation as to the number of vows and use or disuse of clothes, the two leaders recognised that the doctrines of their respective teachers were essentially the same. This points out that an older faith prevailed before the advent of Lord Mahavira who re-

* See page 250 of the Pali Text Society edition.

organised the same faith on a firmer basis. Prof. Jacobi thus expodes once and for ever the theory that Jainism is an off shoot of Buddhism. Many other examples are given below, which go to prove, that Jainism is not an off -hoot of Buddhism:—

1. The new Volume of the Encyclopædia Britannica XXIX. the tenth edition. page 662:—"It is now certain, that the Jaina community was really even older than the time of the Buddha, and was re-organised by his contemporary the Swami Mahavira, named Vardhaman."

2. Third annual report of the 'S. S. Jain conference Ajmeer. page 6. H. H. The Gaekwar of Broada. writes:—"It was believed for centuries by all out-siders that Jainism was an off -shoot of Buddhism and its study was neglected on account of this belief. And who dispelled this misunderstanding? Not the members of your community! A German scholar was required to announce of the world, that Jainism was independent of Buddhism and was able to prove that your 23rd Tirthankara was not a mythological personage and that he lived as early as 700 B. C."

3. A New Geography of the Indian Empire

† *The S. S. mean Sretamber Sthanikrasi.*

and Ceylon by Cameron-Marrison, M. A. L. L. D. 1909, page 218: "Jainism is not as has been supposed, an off shoot of Buddhism, but is quite an ancient faith."

4. A brief History of the Indian peoples by Sir William Wilson Hunter K. C. S. I., C. I. E., M. A. Oxon L. L. D. Cambridge 1903, page 83:—
 "The Jains of India are usually merchants or bankers. Their charity is boundless and they form the chief supporters of the beast hospitals. They claim, not without evidence, that the Jain religion is even older than Buddhism and that the teaching of Buddha was based on the Jain faith."

5. The religions of world by John Murdoch, L. L. D. 1902, page 127: "Jainism very much resembles Buddhism. Jainism was probably the earlier out growth. It was probably founded by Parsvanath, about 200 years before Buddha and merely reformed by Mahavira, the contemporary of Buddha"

6. The religions of India by Edward Washburn Hapkins P. hd. (Leipsic) 1895, page 288:—

"The Jain is more particular in his respect for life than in Buddhist. Least animate things, even plants and animalcule, be destroyed, he sweeps the ground

before him, as he goes, walks, veiled lest, he inhale a living organism."


7. A short primer of the Indian History by M. Prothers, M. A. 1907, page 27:—"Jainism originated a little before Buddhism. the derivation of the word "Jain" is from "Jina"—a conquering saint, one who has conquered self and desire."

Evidence of Hindu Shastras. I may add one more line of evidence to these remarks. It is this that there are separate references to the two religions in the Hindu Shastras which go to prove that Jainism was not product of Buddhism. The Puranas speak of these religions as totally different from each other. Again Madhava in his Sankar Digvijaya, mentions that Sankar held debates with Jains at Ujjain and also with Buddhists at Benares. If the Jain religion was the out come of Buddhism, there was no need of this double trouble.

Many other examples can be cited more, but the foregoing arguments are quite sufficient to show that Jainism did not arise from Buddhism *i.e.* within the last 2500 years and this falsifies the opinion of many European Scholars including W. J. Wilkins

who says in his 'Modern Hindnism' that Jainism is of later origin than Buddhism. Now this remark is a self contradiction; for, he admits that the 23rd and 24th Tirthankaras are historical personages. Now as Mahavira was the contemporary of Buddha, Parsvanath, his predecessor, no doubt must have flourished earlier than Buddha. Notwithstanding this, Wilkins still says that Jainism is of later date than Buddhism!!!

PARSHVA NATH WAS NOT THE FOUNDER OF JAINISM BUT RISHABHA DEVA.

ET us now see if Jainism was founded by Parshva Nath. Let us now see if Parshva Nath is spoken of as the founder of Jainism in any of the Buddhist, the Jain or the Hindu scriptures.

Buddhists works. The Buddhists Texts are silent on the point and this was to be expected because Buddhism was started only in the days of the last Tirthankara, Mahavira. In Buddhist scriptures there is mention only of Mahavira at the head of the Nigranthas. Mahavira is not mentioned therein as the originator of the Nigranthas creed but simply as

the leader of the Nigranthas so far as Prof. Jacobi has been able to ascertain.

Jain Shastras. Jain Sidhant shows that the tenets of Jain Dharma were laid down by Swami Rishibha Deva.

He was succeeded by 23 other Tirthankaras who preached and supported His words. This world is eternal but there has ever been a cycle of two periods in this Bhârat Khetara and will continue to be so. Just as night follows day and *vice versa*. Similarly Sarpinikâla follows Utsarpini Kâla and Utsarpini Kâla follows Sarpini Kâla, the duration of which is 10 Korâ Korâ of oceans of years. The whole wheel of time contains twenty Kôrâ Kôrâ (crores multiplied by crores) oceans* of years. Each of these kâlas consists of six Arâs. As the followers of Vedic religion have divided kâla into four parts—(1) Satyuga. (2.) Trêta. (3.) Dwaâar. (4.) Kalu सतयुग १ त्रेता २ द्वापर ३ कलु ४. so in Jainism six parts of Kâla are;—Sûkhama-Sûkhama, Sûkhama. Sûkhama-dûkhama. Dukhama-Sûkhama, Dukhama, & Dukhama-dukhama.

*The numbers of years in one ocean is given in Jain Sutras.

In short, just as a year's division are (1) Utarâin, उत्तरायण (2) Dakhshnâin—दक्षिणायन and each is made of six months, so the Sarpini and Utsarpini Kalas are sub-divided into six Aras. In Sarpini Kala age and size gradually decreased, and reaching a limit again begin to increase in Utsarpini Kala. It resembles to changes in a year of 12 months, during which for six months the day waxes and for other six months the day wanes. At present the fifth Ara of Sarpini Kala is rolling on which is equal to 21000 years. The account of the first Ara is thus given in the Jambo dip-pargapti:—At that time Bharat Khandā was a beautiful country. There was neither any mountain, nor any hillock, nor any hollow. There was neither hot nor cold weather. It was free from all troubles. No trade was carried on, no loss was incurred. No unseasonal rain or wind came off. The people of those days were called yugalins. There were no rituals or ceremonies. They were kind by nature. They were neither too much pathetic or unpathetic. There were no towns, villages or buildings. The yugalins lived under trees called Kalpa-Brikhshas, which supplied all their wants. They were gigantic in stature and very strong. They

lived a life of crores of years. But in that golden period the yuglins lived happily and were very few in numbers. Corn grew a little, but it was not used by them, because Kalpa-Brikshas provided all their wants. Afterwards on account of revolution of time during the next two Aras, all good things were reduced. Number of men was increased and their strength and age decreased. Kalpa Brikshas became less and less and the fruits they bore were less. This increased their enmity, jealousy, grudge, and the necessity of a governor to rule over them arose. So a Kulakarin dynasty was formed to make laws and administer justice. The first of the dynasty was Vimalvabana and the last was Nabhi. During the reign of the first five Kulakars the punishment for an offence was simply to say to the offender "Oh you did it." And these very words 'Hakar'—हकार were enough to make him feel to the core of his heart. But as time passed on and the 'Hakar' form of Government had lost its force, another punishment, i. e. 'Makar'-मकार was prescribed during the next five. It meant that if any one guilty of an offence and would not give up his bad habit, after he had undergone 'Hakar danda' he was punished with "Makar-danda"

It meant, "don't do so." This kind of punishment was regarded by him as a capital punishment. When "Makara-danda" proved unless, another kind of punishment was brought into force in the time of last five Kulakars.

It was "Dhikkâra danda,-धिकार" If a culprit felt no remorse under the first two forms of punishment, he was to undergo "Dhikkara danda," *i.e.* "Shame (fie) on you who would act so badly."

When after some period these forms of punishment failed to produce any result and the yuglia religion began to disappear from this Khetar (region) then Rishibha Deva, Arhat, came from 26th Deva-loka (Sarvarthasidha) into the womb of Maru Devi on the 4th Ashada, dark (fortnight), at midnight, and was born on the 8th Chaitra, dark (fortnight).

He was called Rishibha Deva, because his mother who dreamt 14 dreams as usual, saw a bullock in her first dream. He also had had the form of an bullock on his feet, so he was named Rishibha Deva. When Rishibha Deva was a child, Indra Maharaj (King of deities) came to see him.

Thinking that Bhagwan was still a child and is not a Sadhu (monk), he deemed it proper to take with

him a present instead of going to him empty handed. Indra Mahârâj brought sugar cane as a present. He stood before Nâbhi Râja and leaning upon the sugar cane as one does upon a staff, he was just going to speak when Rishibha Deva pointed towards the sugar cane and expressed his desire to take it. Then Indra gave it Rishibha Deva and said "As the first fruit longed after by Rishibha Deva Ji is Ikshu (sugar cane) so his dynasty will be named 'Ikshwaku'."

In short when quarrels between yugalins continued to prolong, and the forms had no effect upon them. Nâbhi Raja told them that he could enforce no other form of punishment more effective than the existing ones. If you are not likely to be controlled by these, you would make Rishibha Deva your Raja. Accordingly they came to Rishibha Deva and explained their objects, Rishibha Deva said in reply, "I have not been installed as Râjâ and for this reason I can not administer justice amongst you."

Then the yugalins said "how can we enthrone you." Rishibha Deva told them so much that they should give him a bath and place him on the throne and acknowledge him as their ruler. Thereupon yugalins went away to bring water. Meanwhile,

Indra Maharaj performed all the ceremonies of coronation. After that yugalins came with water and stood before him, thinking on what part of his body they should pour water. However they saw Rishibha Deva's feet naked and they poured water upon them and said, "Maharaj, from this day you are our Raja." Then Indra Maharaj ordered his subordinate Devatas (deities), "These yugalins are very obedient and gentle, so Vinita* Nagri he laid down for them." It was done accordingly. In short Rishibha Deva Ji reigned for a long time. During this period he laid down 72 principal parts and Sciences of which writing was the first, arithmetic the most important and the knowledge of omen the last, for men; 64 accomplishments of woman, and one hundred minor arts and occupations of men as those of the potter, blacksmith, painter, barbar, etc. and disclosed all laws for Government.

He divided his kingdom amongst his dutiful sons who were born 'to Sumangala and Sunanda.'

* *Vinita Nagri is supposed to be situated to the North of Kashmir. Its boundaries were as follows. **E.** Ashtápada or Kilas mountain, **S.** Mahashila, **W.** Surashaila, **N.** Udayachala.*

He gave away money and other things in charity. At last he renounced the world and adopted Sadhu position on the 8th chaitar (dark fortnight) in the morning, under asôka tree and four thousand Rajas, Princes, and Seths and richmen followed him and became Sadhus, but none of the layvotaries was acquainted with Bhiksha Briti (ways to be observed in giving meals free from all defects to Sadhus); because the karmic-influence was in activity, and He was the first to become Sadhu. For this reason they could not get meals free from all 'Do-sha's'. When they were inclined to return to their homes on account of their failing to follow the rules of Sadhu position, Bharat—blessed with all the glories of life, eldest son of Rishibha Deva—after whose name this country is named Bharat proclaimed throughout his dominion as follows:—

“One who comes home leaving my father shall be killed by me, because he comes back by breaking all his vows before forbearing patiently all troubles and pains. As a rule cross lies in the way of Dharma. Death shall be his punishment.”

So it was difficult for them to come back to their homes. Sometimes evil befalls a man while he is doing something good. Accordingly they all started different religions which were 363 in number, but Rishabha Dev Ji who bore all these agonising pains and troubles as blessings, controlled his passions showing no love for his body, and performed Tapashiya (austerities) to the utmost: acquired highest knowledge and intuition called Keval, early in the morning of the 11th day of Phâlgana (dark fortnight,) under the excellent tree Nyagrodha, in a garden out of Vinita-Nagri.

For a long time he preached Dharma, guided innumerable souls to the path of Moksh (Salvation). and obtained salvation with ten thousands munies (monks) on the 13th Mâgh, dark fortnight, at day-dawn on the Ashtapad mountain, when there were 3 years and $3\frac{1}{2}$ months more of the 3rd Arâ.

The Arhat Rishabha, the Kosalin, had eighty-four Ganas and eighty-four Ganadharas. The Arhat Rishabha, the Kosalin, had an excellent community of eighty-four thousands Śramanas with Rishabha Deva at their head; three hundred thousand

nuns with Brahmisundri at their head: three hundred and five thousand lay votaries with Sreyansa at their head: five hundred and fifty four thousand female lay votaries with Subhadrá at their head: four thousand seven hundred and fifty sages who knew the fourteen Purvas. etc; nine thousand sages who were possessed of the Avadhi knowledge; twenty thousand Kevalins: twenty thousand six hundred sages who could transform themselves; twelve thousand six hundred and fifty sages of vast intellect, etc; twelve thousand six hundred and fifty professors: twenty thousand male and forty thousand female disciples who had reached perfection: twenty two thousand nine hundred sages in their last birth. etc.

2. In the *Uttaradhyayana*, XXV, V. 16, we read:-

“The most essential subject in the Vedas is the *agnihôtra*, and that of the sacrifice is the purpose of the sacrifice; the first of the heavenly bodies is the moon, and the best of Dharmas is that of Kâsyapa (i. e. Rishabha)”.
 .

3 We also read in the *Sutrakritāṅga*, Book I, Lecture 2, Chapter 3, V. 19, 20:—

“He should know that the present time is the

best opportunity to mend, and that an awakening is difficult to obtain. A wise man should be aware of this. The (first) *Jina has said this, and so the remaining ones (will) say it. (19.)

“O ye monks, the virtuous (Jinas) that have been and will be, the followers of the Law of †Kasyapa, they all have commended these virtues.”

Hindu Scriptures. Let us now see if there is any confirmation of this Jain tradition in Brahmanical works.

In Bhâgavata Purana, Skandha 5, Adhayaya 3-6 we read of Rishbha. It is said in that sacred work that of the fourteen Manus Swayambhu Mannu was the first. When Brahmâ saw that the world did not multiply, he created Swayambhu Manu and Satya Rupa, the latter becoming the wife of the former.

Swayambhu Manu begot Priyavarata, who begot Agnidhra, who begot Nabhi. Nabhi married Maru Devi and their issue was Rishabha Deva.

* *The whole lecture is put by the commentators in the mouth of Rishabha.*

† *The first and last Tirthankaras belonged to the Kâsyapa Gotra.*

This Rishabha in the Bhagvata is said to be the founder of Jainism. And see when Rishabha was born. In the beginning of the world when Brahma created Swayamahu Mann and Satya Rupa. He was fifth in descent from them. He lived by the end of the first Kritayuga and twenty-eight Krityugas कृतयुग are to pass in this Manvantara. This Rishabha preached Jainism. In Shlokas 9-11 of the sixth Adhyaya, the author of the Bhagavata speaks of one Arhat, a Raja of Konka, Venka, and Nata, who, he says hearing of the Charita of Rishabha from his countrymen, would start in Kaliyuga a religion the followers of which would hate the Brahmans and go to hell.

यस्य किलानु चरितं सा शूर मातीत सुपाकर्ण्य कौक वेंक कुटुकानां
राजा हृन्नामो पशिञ्चय कलाप धर्म उत्कृष्य माणे भवितव्येन विमोहितः
स्वधर्मं पथम कुतोभय मय हाय कुपयया खण्डम समंजसं निज मनी-
पया मन्दः सम्प्रवर्त्तयिष्यते ॥ ६ ॥

ये नह्वाव कलौ मनुजाप सदा देव माया मोहिताः स्वविधि नि-
योग शौच चारित्र विहीना देव हेलनान्य पत्रतानि निज निजेच्छ या
गृणू हाना अस्ताना ना चमना शौच के शोल्लुं चनादीनि कलिनाऽधर्म
बहुलेनो पहेताधियो ब्रह्म ब्राह्मण यज्ञ पुरुष लोक विदूषकाः प्रायण
भविष्यन्ति ॥ १० ॥

तेच हयर्वाक्त नया निज लोक यात्रयान्ध परम्परया श्वस्तास्त
सस्यन्धे स्वयमेव प्रपतिष्यन्ति ॥ ११ ॥

पंचम स्कन्ध अ० ॥ ६ ॥

No such Raja has ever lived, nor in any other Brahmanical writing where the word Arhat occurs is he spoken of as a Raja of Konka, Venka, and Nata, so far as I have been able to ascertain. Arhat means praiseworthy if the word be derived from Arh to praise: or it means killer of the enemies, if the word be Arihanta. This word occurs in Shiva Purana. There was no such Raja as Arhat. Rîshibha himself was Arhat or Arihanata. He was praiseworthy and killer of the enemies, the Karmans. If Arhat preached Jainism in Kaliyuga, why is Rishabha called a Jin-deva in Vachaspathya and Adi-Jindeva in Shabdantha Chintamani. I am told in some Upanishads Rishabha is called Arhat. There was no such Raja as Arhat. Rishabha himself was Arhat. It is owing to mutual jealousy that the author of the Bhagavata makes Arhat copy the Charita of Rishabha and starts Jainism in Kaliyuga. Perhaps he did not like to give Jainism an earlier antiquity. But even if according to him the charitra of Rishabha was copied, it was that charitra upon which Jainism was

built. In this sense too Rishabha sowed the seeds of Jainism.


We have also the authority of Nilakantha, the celebrated commentator of the Mahabhârata to support the above view. In Mahabharata, Shanti Parva, Moksha Dharm, Adhayaya 263, Nilakantha says in his commentary on Shloka 20 that the Arhatas or the Jains were taken in by the good Acharana of Rishabha—पुराणे वा ऋषभादीनां महायोगिनामाचारं दृष्ट्वा वा आर्हता नव्यो मोहिताः पाखण्ड मार्गं मनुगताः ॥ इत्युक्तम्

Dear readers, this Adhayaya is worth reading. In this you will find a dialogue between Tula Dhara and Jajali, the former advocating the cause of Ahinsa and refuting all arguments for Vedic sacrifices, the latter defending the slaughter of animals in Yajna.

Thus according to Brahmanical works Rishabha was the founder of Jainism. It was he who for the first time preached those doctrines which became the foundation-stone of Jainism. In none of the Hindu Shastras, so far as I have been able to enquire, Parswa Nath is spoken of as the founder of Jainism. Thus, readers, you will see that according to Jain and Brahmanical writings Rishabha was the founder

of Jainism. Is it not strange then, that writers like Clebrooke, Buhler and Jacobi should propound their own theories and call Parshva Nath the founder of our Dharma? In matter of religion they ought to be guided by our own traditions and not invent their own hypotheses. You know religion is religion. It is dearer than life to a man, and in my humble opinion, scholars ought not to trifle with religions. Their word is law. Their opinion is authority. In matter of religion then, they ought not to be hasty in giving opinions. They ought to have regard for the traditions of others. They ought to have regard for the feelings of others.

JAINISM BEFORE PANINI.

ROFESSOR Gustav Opphert, Ph. D.
writes:—

“Panini refers to Sâkatayana as a previous grammarian and this supplies a reason why the latter makes no mention of the former. Sâkatayana's name occurs also in the Pratisakhya of the Rig Veda and Sukla-yajur Veda and in Yâskâ's Nirukta. The colophon on the end of each Pâda of the Sabdanusashana—शब्दानुशासन names this grammar as the work of Sâkatayana Srutakevalidesiyacharya, the president of

the great Jain assembly महाश्रमण संघाधिपतेः श्रत केवलि
देशीयाचार्यस्यशाकटायनस्य ।

Panini repeatedly mentions Sâkatayana and the places thus alluded to are also found in the Sabdanusasana, Panini III. 4. III: VIII. 3, 18: and VIII. 4, 50, correspond respectively to Sâkatayana's आदिद्विपो से जुंस्वा (PP. 35, 9 and 220, 290.) वानुज्यात् (PP. 8, 12 & 14, 65,) and न संयोगे (PP. 18 & 9, 31.)

Patanjali in his Mahâbhâshya refers also to Sâkatâyana when he comments on Panini III. 4, III and III 3, I (उणादयो बहुलम्.)

In the latter place he remarks:—

नामच धातु जमाह व्याकरणे शकटस्य चतु कम् ।
वैयाकरणानां च शाकटायन आह धातुजं नामेति ॥

In fact the Unadisutras of Sakatayana have found general admission among Grammarians and have been annotated by various commentators such as Ujjvaladutta, Madhava and others. Sakatayana is mentioned as one of the eight principal grammarians in the well known Sloka found in the Kavikalpedruma of Bopadeva and elsewhere.

These eight Grammarians thus named are;—

Indra, Chandra, Kasakrtsana, Apisali, Sakata-

yana, Panini, Amara, and Jainendra. The Sloka runs as follows:—

इन्द्रश्चन्द्र काश कृत् स्तापि शर्ला शाकटायनः ।

पाणिन्यमर जैनेन्द्राजयं त्यष्टादिशाब्दिकाः ॥

Sakatayana mentions in his Sutrās only Indra PP. 11, 14 and 34, 92 Sidhanandin, PP. 47, 15 and 87, 34, and Aryavajra PP. 10, 11 and 12, 13 as previous Grammarians. * * * *

A striking feature of the Sabdanusasana is that it does not treat of the Svarvaidika while Panini pays particular attention to it.

Vedic words, however, are otherwise much noticed by Sakatayana, and in this respect his work is not difficult to Panini. The omission of the Svarvaidika accounts perhaps for the neglect Sakatayana has suffered at the hands of the Brahmans, while it explains the favour with which he is regarded by the Jainas. If Sakatayana was Jain this omission must be regarded as intentional etc., etc.”

The date of Panini is fixed by some learned men to be about 800 *B. C. and by other about 2000 B. C.

The above researches prove that Sâkatâyana


*See Dutts Ancient Civilization of India.

lived before Panini and that he was a Jain. The existence of Jainism can, therefore, be traced to the time before the age of Panini, before the Pratishakyas of Rig Veda and Sukla-yajurveda.

Here I mention the investigations of Prof. Beal and Sir Henry Rawlison which go to show that there was prevailing in Central Asia, a religion resembling Buddhism, long before Buddhism was promulgated by Gautama Sakya Muni.

Some one also suggests the resemblance between Caspia and Kashyap the Gotra of Rishabha Deva and Mahavira. Hence it can be shown by future researches, that Jainism was prevalent in Caspia, Romania and cities of Samarkanda and Bulk.

SOME OF THE FACTS OF THE JAIN PHILOSOPHY SHOWING ITS ANTIQUITY.

ET us now consider some facts of the Jain Philosophy which show the antiquity of Jainism.

Prof. Jacobi writes;—1. If Jainism dates from an early period, and is older than Buddha and Mahavira, we may expect to find marks of its

antiquity in the character of Jain philosophy. Such a mark is the animistic belief that nearly every thing is possessed of a soul; not only have plants their own souls, but particles of earth, cold water, fire, and wind also. Now ethnology teaches us that the animistic theory form the basis of many beliefs that have been called the Philosophy of Savages; that it is more and more relinquished or changed into purer anthropomorphism as civilisation advances.

If, therefore, Jaina ethics are for their greater part based on primitive animism, it must have extensively existed in large classes of Indian Society when Jainism was first originated. This must have happened at a very early time, when higher forms of religious beliefs and cults had not yet, more generally, taken hold of the Indian mind.

2- Another mark of antiquity Jainism has in common with the oldest Brahmanical philosophies, Védânta, and Sâmkhya. For at this early epoch in the development of metaphysics, the category of quality is not yet clearly and distinctly conceived, but it is just evolving, as it were, out of the category

of substance: things which we recognise as qualities are constantly mistaken for and mixed up with substances. Thus in the Vedânta the highest Brahman is not possessed of pure existence, intellect, and joy as qualities of his nature, but Brahman is existence, intellect, and joy itself. In the Sâmkhya the nature of Pursha or soul is similarly defined as being intelligence or lights; and the three gunas are described as goodness, energy, and delusion, or light, colour, and darkness: yet these gunas are not qualities in our sense of the word, but, as Professor Garb  adequately calls them, constituents of primitive matter. It is quite in accordance with this way of thinking that the ancient Jaina texts usually speak only of substances, dravyas, and their development or modifications, Paryayas: and when they mention gunas, qualities, besides, which however is done but rarely in the Sutras and regularly in comparatively modern books only, this seems to be a later innovation due to the influence which the philosophy and terminology of Nyaya-Vaiseshika gradually gained over the scientific thoughts of the Hindus.

For at the side of paryaya, development or modification, there seems to be no room for an indepen-

dent category 'quality,' since paryaya is the state in which a thing, dravya, is at any moment of its existence, and this must, therefore, include qualities, as seems to be actually the view embodied in the oldest text.

3. Another instance of the Jains applying the category 'substance' to things which are beyond its sphere, and come rather under that of 'quality,' is seen in their treating merit and demerit, dharma and adharma, as kinds of substances with which the soul comes into contact: for they are regarded as co-extensive with the world, not unlike space, which even the Vaiseshikas count as a substance. If the categories of substance and quality had already been clearly distinguished from one another, and had been recognised as correlative terms, as they are in Viaseshika philosophy (which defines substance as the substratum of qualities, and quality as that which is inherent in substance), Jainism would almost certainly not have adopted such confused ideas as those just expounded. Some other instances of difference in fundamental doctrines between Vaiseshika and Jains are, that according to the former the souls are infinite and all-pervading, while to the latter they are of

limited dimensions, and that the Vaiseshika make dharma and adharma qualities of the soul, while, as has been said above, the Jains look on them as a sort of substances. In one point, however, there is some resemblance between a paradoxical Vaiseshika and a distinct Jaina doctrine. According to the Vaiseshika there are four kinds of bodies: bodies of earth, as those of men, animals, etc: bodies of water in the world of Varuna: bodies of fire in the world of Agni; and bodies of wind in the world of Vayu.

This curious opinion has its counterpart in Jainism: for the Jains, too, assume earth bodies, water bodies, fire bodies and wind bodies.

However, these elementary bodies are the elements or the most minute particles of them, inhabited by particular souls. This hylozoistic doctrine is, the out come of primitive animism, while the Vaiseshika opinion, though probably derived from the same current of thought, is an adaptation of it to popular mythology. I make no doubt that the Jaina opinion is much more primitive and belongs to an older stage in the development of philosophical thought than the Vaiseshika assumption of four kinds of bodies,

JAINISM IS NOT BASED ON BRAHMANISM.



UROPEAN scholars such as Prof Jacobi and Sir Monier William, who held it first that Jainism and Buddhism were founded on Brahmanism have now changed their views and regard Jainism as a religion of antiquity and originality. Prof Jacobi's note about Jainism will be given in the end, still I pass here a few remarks which go to prove that Jainism is not based on Brahmanism, but is independent. The meaning of Brahmanism is never clear. Does it mean each and every thing that existed in ancient India or only Vedic religion (the religion of the Vedic sacrifices)?

If the latter meaning is correct, which, no doubt is, it is not justifiable to suppose that the Vedic religion only did flourish. There, were, no doubt, people who said:—

अग्नीषोमीयं पशुं हिंस्यात् ।

“One should slaughter such animals as have agni and Soma for their Devas.” But at the same time there were people who proclaimed;—

माह्न्यादु सवे भूतानि ।

“One should not slaughter any animal.” There

were also people who preached:—

There is no heaven, no final liberation, nor any soul in another world. Nor do the actions of four castes, orders, etc, produce any real effect. The Agnihotra, the three Vedas, the ascetic's three stones, and smearing one's self with ashes, were made by nature as the livelihood of those destitute of knowledge and manliness.

If a beast slain in the jyotishtoma rite will itself go to heaven, why then does not the sacrificer forthwith offer his father?

If the Srâddha produces gratification to beings who are dead, then here, too, in the case of travellers when they start, it is needless to give provisions for the journey.

If beings in heaven are gratified by our offering the Sradha here, Then why not give the food down below to those who are standing on the house top?

While life remains let a man live happily, let him feed on ghee even though he runs in debt;

When once the body becomes ashes, how can it

ever return again? If he who departs from the body, goes to another world, how is it that he comes not back again, restless for love of his kindred? Hence it is only as a means of livelihood that Brahmans have established here.

All these ceremonies for the dead, there is no other fruit any where. The three authors of the Vedas were buffoons, knaves, and demons. All the well-known family of the Pandits, jarphari, Turphari etc., And all the obscene rites for the Queen commanded in the Asvamedha, These were invented by buffoons, and so all the various kinds of present to the priests, While the eating of flesh was similarly commanded by Night-prowling demons (Sarva-Darshana. Samgraha, Cawell and Gough, PP. 10 and 11.)

These pleasure-seeking revilers of the Vedas were the Charvaks.

There were again people in ancient India who believed like the Jains in a future life, but there were others who denied it. In truth, there were many religions & philosophies, the exact number of which can never be ascertained. Then how can it be said that Jainism is a product of Brahmanism?

In support of his theory that Jainism borrowed from Brahmanism. Prof. Jacobi argues that the Jain Utsarpini and Avasarpini Aras are after the model of the night and day of Brahma. But when we study the nature of the Jain Aras, we find them so peculiar to Jainism and so distinct from Brahma's night and day that we are led to think that the supposed model is only a poet's creation. Again the learned professor says that the Jaina monks are outfitted like their Brahman models except in some respects such as mouth-protector etc. Now true ascetics, whether Brahmans or Jainas can not differ to any great extent from one another with regard to their dress etc.

Though both Brahmanism and Jainism believe in the re-generation of soul and the theory of Karmas, they differ from one another in one most important point *i. e.* the theory of the Atman (soul.)

Jainism ascribes to the Atman a limited space, whereas Brahmanism contends that the Atman is co-extensive with the universe. Jainism believes in the multiplicity of souls, whereas Brahmanism admits that all souls are parts of the Supreme soul. Other points of difference between Jainism and Brahmanism are:—

1st—According to the Jain theory, nearly everything is possessed of soul.

2nd—The fundamental and psychological theory of knowledge in Jainism is as follows:—

Knowledge is of two kinds direct and indirect which are again sub-divided into eight kinds, namely, Matijñana, Srutajñana, Avadhijñana, Manahparyaya-jñana, Kevalajñana, Mati-ajñana, Sruta-ajñana, and Bibhanga-jñana.

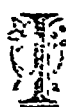
मति ज्ञान १ श्रुत ज्ञान २ अवधि ज्ञान ३ मन प्रयत्न ज्ञान ४
केवल ज्ञान ५ मति अज्ञान ६ श्रुत अज्ञान ७ विभंग ज्ञान ८ ॥

(Vide Sri Bhagvati Sutra, VIII, 2.)

3rd—The Jain theory that from time immemorial, Tirthankaras have proclaimed the same truth, does not at all agree in principle, with the Brahmanical Avatârs of Vishnu.

Besides these, there are various other points of difference in Jain metaphysics and logic, which convince one to decide that Jainism can not be based on Brahmanism.

JAINISM-NOT A PRODUCT OF SÂMKHYA PHILOSOPHY,



Is then Jainism based upon the Sâmkhya Philosophy? Is this orthodox system the parent of the unorthodox child, Jainism? It is true that both deny the authorship of God and believe in the multiplicity of souls. But these are points of resemblance only at the surface. When we study both schools of philosophy in detail, we find in them radical differences. Jainism denies the authority of the Vedas which the Sâmkhya school regards with eyes of reverence.

Jainism believes in the existence of God and is, therefore, not atheistic in the sense in which the Sâmkhya can be called atheistic.

Moreover, in Jainism, is found no trace of the Sâmkhya doctrine, namely, the unconscious matter contains within itself the power of evolution.

Jainism, on the other hand, says that matter is always inactive. Who knows from when? Still more, the all embracing philosophy of Jainism can never be supposed to have arisen from the one sided truth of the Sâmkhya School of philosophy.

Even the multiplicity of souls, Jainism admits only from a certain stand point. From an other stand point, Jainism would say all souls are one.

Kapil, the founder of the Sankhya sistem must have lived in the middle of the 6th century B. C., says Macdonell. If it is so, Jainism, whose existence can be traced to a time long, long before that period, can not be its product.

JAIN REFERENCES IN THE VEDAS.



QUOTE here some references to the Jain religion in the sacred books of the Hindus, which will further show the antiquity of Jainism.

1. There comes in the Rig veda, the name of Bhagwan Rishibha Devji, who was the founder of Jainism, (Vide Rigveda, Mandal 10th, Adhyaya 8th, Sukat 91st, and Mantra 14th).

2. A passage in the Yajurveda, XXV, 19, contains the names of the three Jain Tirthankaras, viz, Rishabha, Ajitanath and Arishtanemi.

3. In the Sama veda, there is a reference to a yati (monk) who condemned animal sacrifices.

Obviously he must be no other than a Jain.

4. In the Rig Veda, such people are mentioned as lived in Magadha and who condemned yajna or sacrifice.


5. Shiri Bhagvat mentions Rishabha as the founder of Jainism.

6. Bhagwan Veda Vyâs says in the Brahma Sutra 'नैकस्मिन्न संभवात्' that two aspects of one thing are not possible. This is an attack on the Jain Anekant or Syâdvâda logic which is peculiar to Jainism. It is plain that unless Jainism flourished in the time of Vyas, the author of the Vedas, this could not have been so. It is useless to multiply instances. Manusmriti, Mahabhârata, Ramayana and Puranas refer to Jainism in some way or other. These references establish that, at least, at the time of the composition of the Vedas and other Hindu shastras, Jainism did flourish.

These instances, moreover, do go the length of proving that Jainism is not based on Brahmanism, but is independent of it, as professor Jacobi remarks:—"In conclusion let me assert my conviction that Jainism is an original system, quite distinct and in-

dependent from all others; and that, therefore, it is of great importance for the study of philosophical thought and religious life in ancient India." (Vide Prof. Jacobis' lecture on Jainism page 40, which, he read in Calcutta in 1909.)

**DID THE ASTHANAKWASI (DHUNDIA) COME
INTO EXISTENCE TWO HUNDRED AND
FIFTY YEARS AGO?**

N the course of proving the antiquity of Jainism, I did deem it very necessary to make it clear which sect of the Jains originated first. The chief object of mine was only to assert that Jainism came down from time immemorial. I am, however, reluctantly forced to do so, because some of our noble minded Swetambri and Digambri Jains, while dwelling upon the primevality of Jainism deviate from their main line and repeatedly attempt to show in their works that Digambri or Swetambri pre-existed long long before Dhundias, who came to life 250 years ago, thus feeding the plant of disunion to no good purpose. All this I undertake simply to bring in to light what is done uncalled for, and to lessen and suppress unpleasantness thus being created. If the afore-said gentlemen

or some one else, do not admit it. they are referred to "History and Literature of Jainism" by U. D. Barodia, B. A. published by the Jain Graduates Association, Bombay, page 78:—

"The Dhundia sect was founded by in 1653 A. D. by one Lavji of Dashshri mali caste who lived in Surat. Being disgusted with the world, he became a di-ciple of a Lumpaka or Lunka or Lonka yati. He found his guru somewhat loose in Achâr or practices as laid down in the canon. So, he left his teacher, with two of his friends and tied a piece of cloth over his month. As the people did not like their novel dress, they had to live in some old houses, then called Dhundias in Gujerat."

1. When the guru said that he could not follow the practices (Achâr) laid down in the canon (shastras), then Lav Ji asked why it could not be done. Further he added that he would act according to the instructions. Thereupon the guru remained silent. Now,

"The author of the book has also committed a gross mistake in describing Lumpaka or Lunka or Lonka as a yati (monk), while he was not so (yati). He was only a well-known lay-votary (श्राविक)

how can it be inferred that a new religion was introduced by him?

2. If he had introduced a new religion he would have codified a book (grantha) containing its principles etc., as it is has been in every age and in the present time too, a founder of a new religion sets down its rules and principles in a book for the guidance of the laymen.

3. If the wearing of "Mukh-patti (mouth protector) were not enjoined by the Sutras (canon), the guru would have at once raised an objection to it, while admitting other practices as true. The guru has not referred to it the least nor is it mentioned in any of their sacred books as such. But in presence of our objection if they add it now, it is quite possible.

As they have already changed a word from Panch Priti-Kraman sutra—पंच प्रतिक्रमण सूत्र page 479, published in 1962 Vikram, and have appended a new page instead of it, when we raised an objection to it.

* *Text muhapatti, Skr. mukha-patri, lit, 'a leaf for the mouth,' a small piece of cloth, suspended over the mouth to protect it against the entrance of any living thing.*

4. When the very word 'mukh-patti' is mentioned in several places in the Sutras, how can it be said to be held in the hand? Are the words of Sutras meaningless or with meanings? If you mean to say that a mukh-patti is to be taken off and kept aside for a time, would you not then call it a mukha-patti? Indeed you would call it a mukh-patti, because it has been used and will be used as a piece of cloth to be worn in front of the mouth.

But a piece (mukh patti) which is not used before the mouth can never be called Mukha-patti.

5. Notwithstanding these arguments, if one offers to show that mukha-patti is to be held in the hand, the discussion ends. By the way I would ask him to say if the proof to be adduced, is in a Sutra or a grantha (book) composed by an Achâryâ (teacher.) To the best of my knowledge, there is no such proof in any Sutra at all. If it is to be shown in any grantha of an acharya, then the following points should receive due consideration:—Without a reason nothing is established or set aside. Here are two arguments to be admitted by you. Either he could not manage to wear a mukh-patti or would not like

to do so. Because “प्राप्तौ सत्यां निषेधः”—“only a thing in existence can be nullified.”

In other words *Abidhi Bidhan* (अविधि विधान) has its *Bidhi Bidhan* (विधि विधान).

Thus the wearing of a mukha-patti has been proved to be previously in vogue.

6. O! when it is a sign of Jainism, why should it be kept concealed. When it is in the hand, people cannot distinguished it from an handkerchief.

7. Now attention needs to be drawn to this fact. What is the object of keeping a mukh-patti? Is it for the preservation of living beings?

If it is for their preservation, well, do they not fly in the air at all times, that steps are not taken to protect them every now and then? Besides this, millions of wind (air) beings are destroyed while one speaks with uncovered mouth or without mukh-patti (Mouth-protector). Vide Hem chandra achârya's *Yogshastra*, page 261, which is accepted by you all with out equivocation. With all these facts adduced, if you further persist in your obstinacy and say that in this way **Sammârchhima* (समोच्छ्रिम) beings are

* *They grow by assimilating the materials in their surrounding.*

brought into life, still your views are altogether without any basis, because all this happens, when it is apart from the body. If you assert their existence in that very case, you, then, cannot deny the presence of *Sammurchhima*. समूर्च्छिम beings (those which originate by generatio aequivoca) in the saliva in side the mouth, but it is totally wrong. One point more is worth remembering, that *Sammurchhima* life does not exist in saliva, but in phlegm on its separation from human body. Phlegm does not remain adhered to mukh-patti (mouth-protector) and hence there is no birth of *Sammurchhima* beings.

Besides these, there is one point more to be noted. It is the express order of Tirthankara to the Sadhus not to speak with uncovered mouth. and this can not be acted upon to the latter without wearing it before the mouth, because man is most liable to err. Sometimes his both hands are occupied, while he is writing any thing and asks something from another man. Well, is he not becoming a sinner by repeatedly violating his vow? Certainly he is becoming a sinner. Is it then better to break one's vows than wear a mukh-patti? No, not at all. Then why don't you act upon the 'Niyam' (vow) of Jaina and sublimate your human life. If all these, you do

not find to satisfy you, please read what Dêva Sûri says in Samâchâri grantha.

“मुख्य वस्त्रकां प्रति लेख्य मुखे बध्वा प्रति लेख यन्ति
रजोहरणं ॥”

He plainly tells that a Sadhu should first examine ‘mukha-bastarka’ (mukh-patti) and then wear it again, afterwards he should examine his broom (रजो हरण) and etc.

Over and above this, Shiva Purana thoroughly supports this that Jain muni have ever worn mukh-patti from the very beginning.

Vide Shiva Purana, Gyan Sanghita, Adhyaya 21 Shloka 25;—

हस्ते पालं दधानश्च तुंडे वस्त्रस्य धारकाः

मलिनान्येव वासांसि धारयन्तोऽल्प भाषिणः ॥ २५ ॥

Here, it is distinctly said that these Jain munies (monks) wore mukha-patti in front of their mouth. If these facts and figures do not seem to convince you, alas! nothing more can help you.

It is a hopeless case, when one does not like to turn to the right.

WHEN DO WE BEGIN?

NOW we have to discuss as to our beginning and as to the time assigned to our rise by our other sects. From Sri Mahabira Ji who was the 24th Tirthankara to the day, we give our pure Pattavali (पट्टावली) in evidence. Let every one who may, read it. Notwithstanding this, some declare that we are 400 years old, others say 300 years or 250 years or 150 years old which of them is correct?

I say, none. For each of them put down, at random, without any proof in hand. They would not distinguish between right and wrong.

Now I take one of their own references and wish you to weigh it. They say Dhundia rose in 1531, Vikram era. But it is given in their own authentic Kalpa Sutra that the influence of the great Graha called Kshudrâtuma, resembling a heap of ashes, on the natal asterism of the Venerable Ascetic Mahavira, would be to the effect that there would be no progress of Jain Shâshan for two thousand years, but the advancement of these Swetambris who worship the images of Tirthankaras came off during this

epoch; in other words, all Svetambri Acharyas and commentators, etc, whom they rely upon and from whose Granthas (books) they quote references, flourished in that period, which was marked by the decline of Jainism. Most important and well-known temples were constructed as well. When the influence of the Star (graha) ceased at the expiration of two thousand years, then and then alone according to their writings, Dhundia rose in power and 45 men of distinguished family became disciple of Muni Gian Ji 'ज्ञान जमिहाराज and extended the sphere of influence of Sthanak-wasi (Dhundia).

With these facts in view, we are regarded of recent origin and they of old standing a good conclusion drawn!!!

Along with it I would like to draw the attention of Digambri brethren to the fact, that if they desire to maintain union between different sects and aim at the advancement of Jainism, they should ever be righteous in views and pure of heart and never indulge in such policy and follow such lines of conduct as are taken advantage of by B. Banarsi Das, M. A. in his lecture of 1901 delivered at Muthra and B. Nâthu Ram Premi in the foot note of a lec-

ture by R. R. Vasu Deva Govind, oppote B. A. Indore Navasi. There are remarks in them against our sect (Dhundia.)

Possibly they could not answer objections raised by men of other creeds, and regarding their false imputations to Jainism as true ascribed them all to Svetambara Sthankwasi and thus attempted to make Svetambara Sthanakwasi (Dhundia) sect a finger point for all so-called ill-founded defects in Jainism and thereby trampled down righteousness to save themselves. They say that they bathe and drink water cold and filtered through cloth.


But it is the Dhundia monks who do contrary to that. It is they who have been the cause of all the so-called blemishes and weak points to be urged by other religionists in Jainism. To be brief all humiliation and down-fall to Jain religion is due to Dhundia.

On the one hand they quote references from Vedas, Mahâblârata etc., which teach against Jainism, to prove the antiquity of Jain religion, and on the other hand they try to establish that Dhundias are 250 years standing. Woe to such literary prudence and intellect! Supposing, Dhundia

monks drink distilled (phrâsuka) water and do not batho, one may question; "Do Digambri monks (Muna Mahâraj) drink cold (undistilled—कच्चा) water and bathe?" If they are said to do so, then which is their Jalla (dirt) *parisaha* (trouble) out of twenty-two *Parishas* (troubles), and what are their Mahâ britas (great vows)?

WHY AND WHEN WE WERE CALLED

DHUNDIAS ?

HEY say that they lived in ruined houses, in Gujerat, Kathiawar and so they began to be called Dhundias. No matter if they gave vent to their views with any underlying motive whatever. But taking their wrong assertion to be true, it remains to be decided if it is a slur to live in lonely and crumbling houses, for which they seem to taint Sthanakwasi.

For a Sadhau to live in such a place is a matter of pride but not of disgrace. The more a sadhu retires to solitude, the more he can plunge himself in meditation.

Then how can it be dis-honourable? However, if it is regarded disrespectful, Vide Sri Achârainga-

Sutra, Book I. Lecture 9. Lesson 2. V. 2. 3:—

“अवेसण सभापवासु पणियसालासुग्गदावासो
अदुवाय लिय ठाणेषु पलाल पुंजे सुग्गदा वासो ॥२॥
आगंतारे आराम गारे तह नगरे विण्ण दा वासो
सुसाणे सुत्तागारेसु रुख मूले विण्णदावासो ॥ ३ ॥ ”

(श्रीआचारंग सूत्र स्कन्ध १ अध्याय ६ उद्देश २

गाथा (श्लोक) २ वा ३ ॥

E.T.—“He sometimes lodged in workshops, assembling places, wells, or shops; sometimes in manufactories or under a shed of straw” (2)

“He sometimes lodged in traveller’s halls, garden-houses, or towns; sometimes on a burying-ground, in relinquished houses, or at the foot of a tree”. (3)

Was Sri Mahâbira Swami a Dhundia, for, this appellation is also applicable to Him. In this case, we are proud of this name. Here is another reference to be noted in Sri Uttarâdhayayana Sutra, Lecture 2, V 20.

“सुसाणे सुत्तागारे वा रुख मूलेव एगड
अकु कूड निसी एजा नय वित्तासए परं ॥ २० ॥ ”
श्रीउत्तराध्ययन सूत्र, अध्ययन २, गाथा (श्लोका)॥ २०॥

E. T. "In a burial-place, or a deserted house, or below a tree he should sit down, alone, without moving, and he should not derive away any one." (20)

How do you dare assert that Sthanakwasis began to be called with the contemptuous name Dhundia on account of their taking abode in ruined and bad houses.

If I am asked to explain why Sthanakwasi are called Dhundias, I will say this much in brief.

On account of that Graha, called Kshudarâtna, most of the Jains gave up pure Dharma (religion) and embraced idol-worship. They became the bitter enemy of those who persuaded them not to do so. At that time there were only a few Sadhus who had remained to the right belief (Jainism). Whenever other Jains required their help in settling any discussion or problem of religion, they always found them, after a good research, engaged in Samâdhi (deep meditation) in lonely places. These lay-votaries told them that they had arrived at the conclusion of their enquiry after undergoing an arduous task of a search. They perverted their words and made the Sadhus known by the nickname of Dhundias, by which is still the monkhood designated,

Q. Do you not believe in idol-worship?

A. Yes. I regard an idol as an idol but do not exalt it to the dignity of God.

Q. When it is set up in a temple as Bhagwân and adorned as God, why do you object to consent to that?

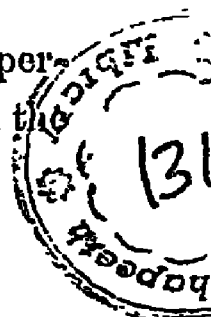
A. Can an im-real thing be real by mere supposition? If it is urged that it can be so, then a thing may be supposed what it is not, by any body at will. He has merely to make a supposition and to trouble himself for nothing else.

Sand may be regarded sugar, salt pure sugar, a piece of twig resembling sugar cane, a sugar cane and brass as gold and glass as diamond, and a counterfeited rupee, a real rupee. Would you like to take these supposed things in place of real ones. Can they be used in place of real ones. If you say, no. I say why not?

Q. These things are evidently full of defects; but it (idol) has none.?

A. Well, sir, it is a good explanation!

On the one hand the existence of the properties of other things are not assumed, but in the



other, the inherent virtues of another being are declared to exist. What does this imply?

Nothing but ignorance and obstinacy. If you say "We don't regard the idol as Bhagwan;" I further question, what you then think it and with what belief you worship them. If you say in reply, "We do adoration."

Whom do you adore? Do you adore Bhagwān or stone—One who has renounced (Tyagi-त्यागी) or one who enjoys (Bhogi-भोगी) the world? Is it permissible to place before a "Tyagi" things which he vowed never to indulge in? If it is said, no, it is not permissible. Well, was not Bhagwan 'Tyagi,' before whom flowers and fruits are offered?

To so is a matter of great regret. A young Sravika (श्रविक) boy would not use vegetable etc, on certain days तिथियां *e.g.*, 2nd—द्विज, 5th—पंचमी, 8th—अष्टमी, 11th—एकादशी and 14th—चतुर्दशी etc. Is Bhagwan so far fallen down in his vows that he cannot give up the use of those things on the above mentioned days? Again if it is urged that it is not he

who desires it, but it is the manifestation of our earnest devotion to him. Thereupon, I would ask "Why is it necessary to adore and worship him in such an objectionable useless way which leads to the violation of His vows?" Is it not a true devotional attitude to obey His order?

If such a devotion is right, why should they not resort to it in the case of their Gurus who have renounced such things. They should adopt such devotion.

When there is no sin or injury in doing so, it is not a matter to fear. If this view is advanced that all this is merely to keep afresh their memory, then why do they declare forcibly that salvation lies in Puja, Prakshalna पूज[†] प्रक्षालन? Better see what all Tīrthankaras say to all Sadhus (monks) and Sravakas (lay-votaries.):—

“ जेय अतीता जेय पडिपुत्ता जेय आगमिस्सा अरिहन्ता
भगवन्तो ते सव्वे गव माइ खन्ति एवं भासन्ति
एवं पन्नवन्ति एवं परूवन्ति सव्वे पाणा सव्वे भूया

सब्बे जीवा सब्बे सत्ता न हन्तव्वा न अभ्भावेतव्वा
 न परिघेतव्वा न परितावे यव्वा न किलामे यव्वा
 न उदवे यव्वा एस धम्मे सुद्धे णितिये सासय सम्मेच्च
 लोयं खेयन्नेहिं पवेदिते **तंजहा**

उठिये सुवा अणुठिये सुवा उवुठिये सुवा अणुवठिये सुवा
 उवरय दंडे सुवा उणुव रय दंडे सुवा सोवहिए सुवा
 अणुवुहिये सुवा संजोगरण सुवा असंजोग रण सुवा तच्चं
 चेयं तहा चेयं अस्सिं चेयं पुवुच्चति ”

श्री आचारंग सूत्र स्कन्ध १ अध्ययन ४ उद्देशा १

E. T. “The Arhats and Bhagavats of the past, present, and future, all say thus, speak thus, declare thus, explain thus: all breathing, existing, living, sentient creatures¹ should not be slain, nor treated with

1. ^{*} *Sabbe Pāṇi* mean all beings with two organs of sense, beings with three organs of sense, and beings with four organs of sense.

2. *Sabbe Bhūyā* mean all vegetable (*uināspati*) beings.

3. *Sabbe Jīva* mean all beings with five organs of sense containing men and animals.

4. *Sabbe Satta* mean earth beings, water beings, fire beings and wind beings.

violence, nor abused, nor tormented, nor driven away. This is the pure, unchangeable, eternal law, which the clever ones, who understand the world, have declared: among the zealous and the not zealous, among the faithful and the not faithful, among the not cruel and the cruel, among those who have wordly weakness and those who have not, among those who like social bonds and those who do not: 'that is the truth, that is so, that is proclaimed in this (creed).',

(Vide Sri Achâranga Sutra, Book I, Lecture 4th, Lesson I.)

It is not confined to this much. They who assert that there is no sin in doing what is done for Dharma, are explicitly and threateningly given warnings in Sutra Acharanga, Book I, Lecture 4, Lesson 2:—

“आवन्ति के आवन्ति लोगंसि समणाय माहाणाय
पुडो विवादं बदन्ति से दिठं चणे सुयं चणे मयं चणे
विणायं चणे उठं अहं तिरियं दिसासु सव्वतो सुपडिले
हियं चणे सव्वे पाणा सव्वे भुया सव्वे जीवा सव्वे सत्ता
हन्तब्बा अज्ञावेयब्बा परितावेयब्बा किलामेयब्बा परिधे
तब्बा उद्दवे यब्बा एथं पि जाणह न त्थित्थ दो सो

अणारिये वयण मेयं तत्थ जेते आयरिया
 ते एवं वयासी से दुदिठंच मे दुसुयंच मे दुमयंच मे
 दुविन्नायंच मे उठं अहं तिरियं दिसासु सव्वतो दुपाडिले
 हियंच मे जंनं तुम्मे एव माई खह एवं भासह एवं पन्नवेह
 एवं पल्लवेह सव्वे पाणा सव्वे भुया सव्वे जीवा सव्वे सत्ता
 हन्तव्वा अभ्भावेयव्वा परितावे यव्वा परिघे तव्वा किलामे
 यव्वा उद्देवे यव्वा एयं पिजाणह नत्थित्थ दोसो

अणारिये वयण मेयं

वयं पुण एवं माई खामों एवं भासा मों एवं पल्ल वामो एवं
 सव्वे पाणा सव्वे भुया सव्व जीवा सव्वे सत्ता न हन्तव्वा
 न अभ्भावेयव्वा न परिघे यव्वा न परितावे यव्वा न
 किलामियव्वा न उद्देवे यव्वा एत्थं पिजाणह न त्थित्थ
 दो सो आयरिय वयण मेयं पुव्वं निकायं समयं पतेयं २
 पुच्छि सामो ऽहंभो पावा दुया किं मे सायं दुखं उद्दाहू असायं
 समिया पाडिवन्नेयावि एवं बुया सव्वेसं पाणाणं सव्वे सिंभु
 याणं सव्वे सिं जीवाणं सव्वेसिं सत्ताणं असायं अपरि
 निवाणं महभयं दुखं ॥ **तिवेमि”**

(श्री आचांग सूत्र, स्कन्ध १ अध्येन ४ उदेसा २)

E. T. "Some say thus, also the wise ones: the wise ones say thus, also some "others.

Many and several in this world, Brahmanas or Sramans, raise this discussion: We have seen, heard, acknowledged, thoroughly understood, in the upper, nether, and sidelong directions, and in all ways examined it: all sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it.

That is a doctrine of the unworthy. But those who are teachers, have said: you have wrongly seen, wrongly heard, wrongly acknowledged, wrongly understood, in the upper, nether, and sidelong directions, in all ways wrongly examined it, whenever you say thus, speak thus, declare thus, explain thus:

All sorts of living beings may be slain, or treated with violence, or abused, or tormented, or driven away. Know about this: there is no wrong in it. That is a doctrine of the unworthy.

** By some is meant the highest class of sages. The meaning is that all professors, high or low, say the same, agree in the doctrine of ahimsa.*

But we say thus, speak thus, declare thus, explain thus:

All sorts of living beings should not be slain, nor treated with violence, nor abused, nor tormented, nor driven away. Know about this, there is no wrong in it.

This is the doctrine of the teachers.

First the persuasion of every one should be ascertained, and then we will ask them severally:

Ye professors! is pain pleasant to you, or unpleasant?

If they give the right answer, reply:

For all sorts of living beings pain is unpleasant, disagreeable, and greatly feared.

Thus I say.

Well, it is quite certain and admitted by all the historians that all the temples on mount Abu are of 1000 or 1500 years old.

So we say that these temples did not exist in the time of Tirthankars, nor were they built by their orders. For this very reason we do not believe in them. Let a reference (order) be quoted from authorised Sutras which correspond to them and

is free from diabolical expression. With this, it should be shown which mountain had a temple dedicated to which Tirthankara on that occasion. All the Munis who devoted themselves to the *self-mortification* on these mountains always did so because of their being quite isolated and free from bustle. Even Tirthankara Maharaj always put up in the temple of Jaksh (Devta). If there were Jin temples, they would not have taken abode in Devtas temples, leaving their own places. There is another point worth consideration. The first and foremost principle of Jain Incarnates (Tirthankaras) was to observe and to preach "Ahimsa Parmo Dharma." With all these premises can it be concluded that they allowed flower (life in them being admitted), water etc, to be offered to Them in Their Tyâg State and regarded lay votaries of these type their true worshippers? It can never be so, because they have repeatedly enjoined upon us not to wear a garland of flower nor to touch it. With these propaganda how could they permit such things for Themselves.

WHO ARE SWETAMBRI.



WANT to touch upon this point—"Who are Swetambri". Friend, you know well that they are Swetambris who wear white

dress and not those whose dress is yellow and of other colours. Those who have dress of other colours cannot be called Swetambri.

If any body advanced this argument that though Sadhus of this community wear yellow coloured dress, it is a different matter but they all put on white dress and so they cannot be called Pitambri. Upon this I put a question to him to think over it calmly and tell me "Who are called Digambri? And with what characteristic features? Why are they so called? And do the Sarâwaks of Digambri sect live naked?" The answer would be that they do not live naked, but their Sadhus pass their lives in a naked condition and from this very cause they are called Digambri. Hence this very logic is applicable to so called Swetambri. As their Sadhus, who are very much revered and regarded as followers of Sutras to the very letter wore yellow clothes. They must be called Pitambris and not Swetambris. Contents of the page 82 of "History and Literature of Jainism" may be pressed forward in defence.

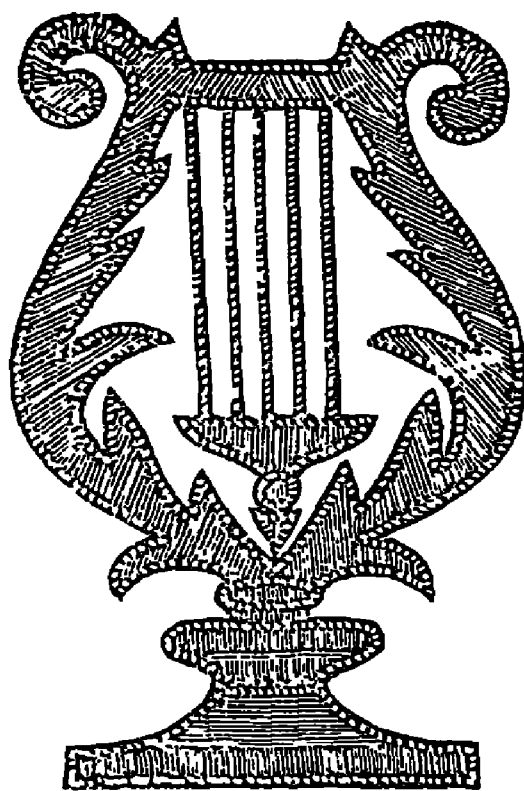
There it is written, that the Sadhus did not wear yellow clothes before, but the change was made in the 17th century by Maharaj Satya Vijaya, Yashovijaya and Ananda Ghana Ji to distinguish themselves from fallen yatis. Well, why is this colour still adhered to? Canno't they now be distinguished from others? Is it so? Or is there any other reason?

If this change in colour was adopted for the above reasons, why does the reformer of the community claim it to be based upon Shastras, while there is nothing of this in them as to making change in colour and the like, according to their own statement given above. If this question of colour is discussed in Sutra, why was the change done by Satya Vijaya, Yasho Vijaya, Anand Ghana and not by their predecessors. Were their gurus etc. ignorant of these Sutras or path, that this change was not introduced by them. It is a well-known fact that one of these points is true. If this were the injunction or order of Shastras, the Acharayas of Svetambaris would have done so long before, but they did not do so, as it is said by you. Now, how

can it be taken in accordance with Shastras? In no way whatever, rather in contradiction to that. Read *Chatûrath Astûti Nirne Shankodhar* चतुर्य स्तुति निरणे शंको धार Page 82,116,120, in which the great Acharya of theirs speak violently against dying clothes. With these precedents in hand, how can we admit your assertion that dying clothes is allowed in Shastras. In spite of this, they write that Satya Vijaya, Yasho, Vijaya, Anand Ghana Ji Maharaj did this in the 17th century to distinguish themselves from other fallen *yatis*. How can this be admitted to be true?

To say briefly, unless this wrong theory (dying cloth is permissible) which is circulated amongst the people is not withdrawn with regret, you can not in any way be called Swetambri, you have done so intentionally and still go on doing it. Well friend, how can you call yourself Swetambri? If you say "We are Pitambri and you are Swetambri. Why has your conference called itself Swetambri Sthanakwasi"? We reply "When *without rhyme or reason* you have assumed the name of Swetambri in every sphere of life, we could not help adding Sthanikwasi to Swetambri for the sake of distinction, otherwise there was no necessity of it, for you are Pitambri and we

are Svetambri in reality. This is all, I had no mind to dwell up the subject so much, but circumstances forced me to prolong it.



SOME DIFFERENT OPINIONS IN FAVOUR OF JAINISM.



THE JAINA SHASANA DARBAR'S 13TH
MAY 1911. Dr. JONNHES HERTEL
Ph. D. writes:—

“I was struck by my own discovery, that all the Panchtantra texts, published hitherto in Europe and in India were not as every body thought the works of Brahmans, but of Jains. I am astonished that the value of Jain narrative literature is not yet fully acknowledged among European Scholars.”

2. The religions of the world by John

Murdock L. L. D. 1902 Page 128:—

“The yati has to lead a life of continence; he should wear a thin cloth over his mouth to prevent insects from flying into it, he should strain water through a cloth before drinking and he should carry a broom to sweep the place on which he is about to sit, to remove every living creatures out of the way of danger.”

3. History of India for senior classes by E.

Marsden B. A., F. R. G. S., M. R. A. S.

part I. 1910, page 109 :—

“The Jain monks try to keep the last rule very

fully. So that, they may not kill or hurt even the most tiny insects, they strain the water they drink. they sweep the ground they tread on and even cover their mouths with a cloth lest they should draw in any insect in breathing."

**4. Chamber's Encyclopaedia Volume VI
London 1906, page 268:--**

"The yati has to lead the life of abstinence and continence, he should wear a thin cloth over his mouth to prevent insects from flying into it and he should carry a brush to sweep the place on which (he) is about to sit."

**5. The religions of India by A. Barth
London 1891, page 145:--**

"Not only do the Jains abstain from all kinds of flesh, but the more rigid of them drink only filtered water, breathe only through veil and go sweeping the ground."

**6. Indian Wisdom by Monier Williams M.A.
London 1875, page 131:--**

"DO NOT KILL OR INJURE; which Jains carry preposterous an extreme, that they strain water before drinking it, sweep the ground with a brush

before treading upon it, never eat or drink in the dark and wear muslin before their mouths to prevent the risk of swallowing minute insects."

7. Mr. A. F. Rudolf Hoernle Ph. D. Tubingen, in his English translation of Uvasagadasao, vol. ii. page 51, Note No. 144, Write;:

"Text muhapatti, Skr. mukha-patri, lit., 'a leaf for the mouth,' a small piece of cloth, suspended over the mouth to protect it against the entrance of any living thing. See Bhag., p 195, where muha-mottiyam is probably an error for mukh-pattiyam."

There are several sects in Jainism, but the **Swetambar Sthanakwasi** Jain community is older than all others as the above remarks prove.

TENETS OF THE JAINS.

I WOULD now pass a few remarks on the philosophy and tenets of the Jains. According to the Jain philosophy this world exists from eternity and is not created and not kept in order by any one individual being or authority (God.)

It consists of Loka and Aloka.

The Loka is divided into Urdhva-Loka or the Heavens, the Madhava Loka or the Earth, and Patâl Loka or the Hells. There are two things in this world, Jiva (soul) and Ajiva (non-soul.) Jivas are of two kinds:—1. Moving living beings (Tris) 2. Stationary beings (Sthâvara). Again stationary beings (Sthâvara) are subdivided into five kinds, namely:—Earth-jivas, Water-jivas, Fire-jivas, Wind-jivas and Vinâspati-jivas, these all jivas are called ek-indriya, or beings with only one organ of sense, having only four out of ten forces, viz, the sense of touch, force of body, respiration, and duration of life (ayuh).

And Tris (movable beings) are subdivided into four kinds:—1. Dwi-indriya jivas, or beings with only two of the senses have six life forces, viz, touch, taste, force of body, force of speech,—they have a means of communicating among themselves,—capacity of respiration, and duration of life. Protozoa, and shell beings.

2. Tri-indriya jivas, beings with only three senses have the same six with the addition of smell making seven life forces. Lice, bugs, ants.

3. Chatur-indriya, beings with only four senses

have the same seven forces with the addition of eyesight, making eight. Wasps, bees, scorpions.

4 Panch-indriyas are sub-divided into Shayani panch-indriyas, and Ashayani panch-indriyas.

(a.) Ashayani panch-indriyas with nine life forces have the same eight with the addition of the sense of hearing.

These beings with five senses and no mind (mana) are very minute.

(b.) Shayani panch-indriyas with ten life forces have the same nine with the addition of the force of mind, making ten. Men, fish, birds, animals.

Of all the panch-indriyas man is the most important, for it is only man who can obtain Nirvâna.

An inhabitant even of the highest heaven cannot obtain Môksha. For being a Jin or Arhat he must be born as man. There are five kinds of ajiva (non-soul), namely:—

1. Matter (pudgalâstikâya),
2. Space (akâsastikâya),
3. An ether, the fulcrum of motion (dharmâstikâya).

4. Another ether, the fulcrum of rest, in the sense of not moving (adharmâstikâya).

5. Time, which is in only a figurative sense a substance (Kâla).

In all these things there is no feeling or consciousness.

Living beings are a combination of jiva or soul and pudgala or matter. This union of the soul with matter is eternal. The Karmas are also matter. The soul under the bondage of the Karmas is moving in a circle of births. The coming of the new Karmas is called Ashrava. Their binding of the soul is called Bandha.

To prevent the coming of the fresh Karmas is called Sambhara.

To get rid of the past Karmas is called Nirjara. The next stage is the complete removal of matter from the soul, or in other words the absolute liberation of the soul (Môksha).

These are the seven Tattvas of the Jains, but if merit (punya) and demerit (pâpa), the results produced by the varying combinations of soul and matter, be considered as separate principles instead

of being included, as they are here, under Bandha, there will be nine principles.

This Jiva, or soul, has eight natural qualities which are not found in other substances; they are—

1. Unlimited knowledge (jñāna):
2. Unlimited undifferentiated knowledge (darśana);
3. Freedom from pain and pleasure (avyābadha);
4. Right knowledge, and right conviction, (Samyaktva):
5. Eternal life (akshaya-sthiti):
6. Formlessness (arupi);
7. Equality of status, *i. e.* neither high-born nor low-born (aguru-laghu);
8. Infinite capacities of activity (Virya).

The qualities of the soul are infinite or innumerable, but only these eight are mentioned here.

The Karmas are also matter.

They bind the soul and hide all its gunas or qualities. Under the bondage of the Karmas the soul has forgotten itself, and often thinks itself different from what it is. Such a soul is called Bahir-Atma. These Karmas are of eight kinds:—

1. Knowledge-obscuring Karma (jñânâvaraniya Karma);

2. That force (Karma) which is in us which obscures undifferentiated cognition (darsanâvaraniya-Karma);

3. The third is that force in us which results in the feeling of either pleasure or pain (vedaniya-Karma); it obscures the bliss-nature;

4. The fourth is that force (Karma) in us which obstructs the formation of right belief and right conduct, etc. (Mohaniya-Karma);

5. The fifth is the force in us which determines the duration of any particular life-period in the embodied state; it prevents the continuity of the state of life (Ayu-karma);

6. The sixth is that Karma, or force, in us which gives us the various factors of our objective personality, and obscures the nature of the soul which is to be without bodily form (Nâma-Karma);

7. The seventh is that Karma, or force, in the living being which brings it to particular family, surroundings, whether high or low; it obstructs the equality of the status (Gôtra-Karma);

8. The eighth is a force in the living being which acts as an obstacle to doing something good, giving, enjoying good things, etc. when there is the desire to do so (Antarâya-Karma.)

Life and death are nothing but the ending of one Ayu Karma and beginning of another. When one Ayu Karma of a certain living being is over its soul leaves the body, and the living being is said to be dead. The soul enters another body and this is called birth. Thus the soul under the bondage of the Karmas goes on moving from body to body, till the moment comes when it shakes off all its Karmas, and recovering all its gunas (qualities) becomes a Jin, an Arhat, obtains Mòksha, and finds eternal bliss in its own self.

Readers, the whole above-mentioned philosophy of Jainism depends upon the solution of the mysterious puzzle, the mysterious enigma, what is I? What is this word? Whence have I come? Where shall I go? What is the end of all these things? This problem has been solved by different Great Men in different countries, in different times, in different ways. No two solutions seem to be the same. This leads to the variety of beliefs and religions.

The Jain Tirthankaras,* the Kshatriya-Rishis of ancient times, have also solved this question in the manner above mentioned. They too have made an answer to the question. "What is I?" "What is this world?" They too have told us that the soul is eternal, the karmas are eternal, the world is eternal. There is no creator. There is no destroyer. As the soul sows so does it reap.

Our fate depends upon ourselves. And, this solution of the Tirthankaras appears to me one of the noblest.

This seems to me to be full of the highest moral virtue. For why should we make our heaven depend upon the worship of God or His sons and deputies? Why should we not make it depend upon our own actions? That God must be a peculiar God who is pleased only with our worshipping Him. We also do not accept God as a judge of our actions, for this gives rise to many objections, and places God in a very awkward position. We, Jains, entertain the highest ideal of God as Sarvajna, eternal, all blissful, &c.

* *Vide, Achârāṅga sūtra, Book I, lecture I, lesson I,*

We do not regard him as acceptor of flattery, a being killing one and saving another, a being administering justice despotically in proportion to the amount of flattery and worship. We do not admit him as a judge of our actions. Our God is the highest being, the highest standard for our copy, the highest ideal for our imitation. We recognise man's soul God in man. Those men greatly err who call us *Nastikas*, as I have shown in Book I. Certainly they are wrong, totally wrong. We are not *Nastikas*. We believe in God. Only our notion of God is different from that of others. I have said before that the mysterious puzzle, what is I? What is this world? has been differently solved by different Great Men, in different ages, in different climates. The notions of God are also different. Some represent Him as a creator, destroyer and preserver, some say that He judges us only by our faith in His sons and deputies, some say that he judges us in proportion to our worship of Him. Some give one definition of Him and some another.

We have our own definition. We say that He is neither a creator, destroyer and preserver, nor

has He sons and deputies. He is almighty, eternal, omniscient, and has infinite Gunas (qualities). He is the divine soul. We press upon each man his own importance. If every one of us were to realize what he really is and to act up to it, just see, what should have his actions been. Thus we believe in God. Only our notion of Him is different. We give the lie to those men who call us Nastikas. We believe in God. Readers, may I not also ask you in one word if those men do not err who say that the Jains have no philosophy. Have we no philosophy?

Is the above one no philosophy? However, read Madhava's Sarva-Darshana-Sanigraha, and he will tell you if the Jains have no philosophy.

TWELVE BHAVANAS.



EVERY Jain is enjoined to meditate upon the following twelve Subjects. These are called the twelve Bhâvanâs or Anuprekshas—अनुप्रेक्षा.

1. There is nothing unchangeable in this world. Every thing is subject to alteration. I should not, therefore, pay much importance to it, and should regard it transitory.

This is called Anitya Anupreksha [अनित्य अनुप्रेक्षा].

2. There is none in this world to help me in affliction or at the time of death. I must reap as I have sown.

This is called Asharana Anupreksha [अशरण अनुप्रेक्षा].

3. I have in past lives suffered troubles as a man, a deva, a nârki, or a triyanch. I must now make attempt to free myself from them. This is called Sansâra Anupreksha [संसार अनुप्रेक्षा].

4. I am alone in this world. This is called Ekatva Anupreksha [एकत्व अनुप्रेक्षा].

5. All these things of the world are separate from me. This is called Anyatva-Anupreksha [अन्यत्व अनुप्रेक्षा].

6. What pride should I take in this body which is full of dirty things. This is called Ashuchi Anupreksha [अशुचि अनुप्रेक्षा].

7. I should think of those thoughts, words, and actions that give rise to fresh karmas. This is called Ashrava-Anupreksha [आश्रव अनुप्रेक्षा].

8. I should adopt such measures as may prevent

fresh Karmas from binding my soul in future.

This is called Sambhara Anupreksha [सम्बर अनुप्रेक्षा]

9. I should adopt such measures as may help me to shake off my past Karmas. This is called Nirjarâ-Anupreksha [निर्जरा अनुप्रेक्षा]


10. I should think over this world. What does it consist of? What are the Dravyas (substances)? What are the Tattvas, &c? This is called Loka Anupreksha [लोक अनुप्रेक्षा].

11. In this world all things are easy of acquisition except the Ratna Trayi Dharma. This is called Bôdha-Durlabha Anupreksha [बोधदुर्लभ अनुप्रेक्षा].

12. Ratna Trayi Dharma is the true source of happiness in this world. This is called Dharma-Anupreksha [धर्म अनुप्रेक्षा].



AHINSA PARAMO DHARMAHA.

Y dear readers, now I conclude this subject of mine. It is a matter of great pride to me who being a **Kshatriya** by caste has not only become a **Swetamber-Sthanakwasi Jaini** in all respects, but over and above it, a **S. S. Jain Sadhu (Monk)**. Jain religion, I dare say, will lead me to the eternal home of bliss.

Would that other religions should have been on the lines of Jainism. I earnestly desire that people would take measures to save the lives of the poor dumb creatures such as cow, ox, goat &c., which are daily slaughtered to feed the meat-eaters. It is my heart-felt craving that those who are given to hunting the helpless deer, peacock &c., would cease to do so. And that every one would make his rule to persuade people not to kill animals on the occasions of Dushehra and other such festivals.

Alas!!! a good number of goats, &c. is killed for the sake of sacrifice offerings. I assure you, gentlemen, that if the slaughtering of animals will continue on this score, time will soon come when we the Hindus whose back bone of strength is milk and

butter and who abstain from meat, will turn weak and sapless.

Consider a little. Compare the rates of butter and milk of these days with those of a few years back. A great difference comes to light. For this reason we shall put a stop to animal killing which (animals) will, in turn, be inwardly thankful to us for their lives.

Even if we let our self-interest alone, we should save their lives for the sake of mercy.

O good men, be merciful to the poor creatures.

How cruelly are they put to death for no fault of their own.

To day, there is a goat, a sheep, or a cow.

To-morrow it is no more. Where have they gone?

They are in the stomach of meat-eaters.

Their lives are destroyed for the sake of flesh-eaters, who simply to gratify their desires expose lives of others to risk and danger.

The cows which have been slaughtered would have been a source of great use to many. Dear readers, do you think that the poor animals do not

feel it fearfully that they shall be killed to-morrow?

Do you believe that the animals are unaware that their end is near and that they shall not be any more to-morrow.

Does not the cruel and tyrant killer know that life is dear to all and that they all flee from death and danger?

O mercy! O mercy!! O mercy!!!

I appeal for the sake of mercy and mercy alone.

If we have something like mercy in our nature, let us take the side of the poor animals. See in England A. F. Hills Esqr., D. L., and other gentlemen like Prof. Mayor and Dr. Josiah oldfield have been leading on a movement whose sole object is to save slaughter and to spread Vegetarianism.

Let us have an Indian Vegetarian Federal Union and let us save.

“The lamb thy riot dooms to bleed to day,
Had he thy reason, would he skip and play?

Pleased to the last, he crops the flow’ry food.

And licks the hand just raised to shed his blood”

Gentlemen, remember we are Hindus. We are

the descendants of those Hindus who were Hindus by deeds or from whom hin or hinsa was du or dur, *i. e.*, away; (hin=hinsa and du=dur, *i. e.*, away). Indeed all were not Hindus who lived on the banks of the Indus. Hindus were those who refrained from killing living creatures. Let us see distinctly the explanation of the word Hindu. It is only they who under the control of sense of taste say, that they were the Hindus alone who lived on the banks of the Indus. We, Jains, call Hindus those from whom hin or hinsa is du or dur, *i. e.* away. O! gentlemen, are we not correct? Certainly we are.

Mercy says we are correct. Animals cry we are correct. Let us be what we are.

Let us not pretend to be what we are not. Come let us be true Jains or Hindus. Both are the same in the sense of the word Hindu. Let us propagate the religion of mercy. We must not confine our efforts to India alone, but go abroad to sow the seeds of mercy as is well and befittingly said by Maharaj Asoka "Ahinsa Paramo Dharma"—

Do not kill any living being.

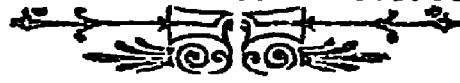
Do not injure or trouble others.

This is the highest form of religion.

These words ought to be inscribed on rocks and pillars in golden letters that no animal should be killed for any purpose whatever.

—:0:—

PATTAVALI.



From SRI RISHIBHA DEVA JI, who was the 1st Tirthankara to the day, we give here our pure Pattavali in Sanskrit:-

अवतारान् प्रवक्ष्यामि
 नाम्नाविज्ञानिनो भुवि ।
 धर्म ज्ञान सत्त्व निपुणान्
 विगत विषय वासनान् ॥१॥
 आदौ ऋषभ देवोऽभूत्
 जैन शास्त्र प्रवर्तकः
 मोह क्षुभित चित्तानां
 तथ्य पथ प्रदर्शकः ॥२॥
 तस्य मतं समालम्ब्य
 पुरषा यान्त्ये वसद् गतिम्

विहाय निरय दुःखं

श्लाघ्यमाना मुहुर्मुहः ॥३॥

ततोऽजित नाथश्च

शम्भुनाथस्तथै वच

अभिनन्दन नाथोऽपि

सुमति नाथोऽपितादृशः ४॥

पद्मप्रभुश्च विख्यातः

सूपार्श्वनाथस्तुतत्ववित्

ज्ञानिचन्द्र प्रभुलोके

सुविद्धनाथोऽभवद्विहः ॥५॥

अथ शीतलनाथश्च

श्रेयांसनाथस्तथैवच

वासपूज्योविमलनाथः

अनन्त नाथश्च विशु : ६॥

धर्म नाथोऽपिलोकेऽस्मिन्

शान्तिनाथस्ततः परः

अपस्मार पीडता नां च

जनानां शान्ति कारकः॥७॥

कुन्थुनाथोर्हनाथश्च

मल्लीनाथ मुनिसुव्रतः

नमीनाथोऽरिष्टनेमि

पार्श्वनाथश्च पुंगवः ॥८॥

अन्तमश्च महावीरः

येन सर्व मिदं ततम्

एते चतुर्विंशति ख्याता

शंकरा लोक शंकराः ॥९॥

अथ वुमः ऋषीन् सर्वान्	मय्यादा पालकान् भुवि
सुधर्मौ जम्बु नामांच	प्रभाचक्रषि पुंगवः ॥ १० ॥
शय्यंभव यशोभद्रौ	सम्भूतो विजयंस्तथा
भद्रबाहु स्थूल भद्रश्च	आर्य्य महागिरिस्ततः ॥ ११ ॥
बलसिंह सुवर्णस्तु	वीर संच्छि डो जगत्
जित धरश्च सम्भूतः	आर्य्य समन्द्रस्ततः परम् ॥ १२ ॥
नदिलो नाग हस्तिवै	रेवन्तस्तु सिंह गणः
स्थण्डलाचार्य्य हेमन्तौ	प्राज्ञो नाग जिनस्तथा ॥ १३ ॥
गोविन्दस्तु भूत दिनः	श्रेष्ठः छोह गणो भवत्
द्विषगण स्ततो जातः	जैन शास्त्र प्रवर्तकः ॥ १४ ॥
देवद्वी गाणि क्षमा श्रमणो	येन कृत्यं महत्कृतम्
लोके लुप्तानि शास्त्राणि	उधृत्यो लिखतानि चः ॥ १५ ॥
वीरभद्रो मुनि श्रेष्ठः	शंकर भद्रस्तु तत्त्व वित्
यशोभद्र महा प्राज्ञः	वीर सैन भद्रस्तथा ॥ १६ ॥
अथ जातो वीर ग्रामः	जय सैनोऽपिता दृशः
हरिषेणो जय षेणः	जगमालः प्रतापवान् ॥ १७ ॥

देवर्षि श्वतदुत्पन्नः

भीमर्षि श्वस्ततः परः

अथकर्माजी राजर्षि

देवसैनोऽपितादृशः ॥१८॥

अथ शंकरसेनः किल लक्ष्मीलाभः*रामर्षिजातोमुनिपद्मसूरी ।
हरिसैननाम्नाजगतीप्रसिद्धः श्रीकुशलदत्तोऽपिऋषिमहात्मा १९

अथ उवण ऋषिकिल जयषेणः*विद्यार्षि देवर्षि ततः

शूरसेनो महाशूरसेन खलु महासेनस्थथा जयराजभुवि ॥ २०॥

जातस्ततोऽग्रे गजराज स्वामी श्रीमिश्रसेनश्चऋषिमहात्मा

श्रीविजयसिंहोमुनितत्त्ववेता प्रख्यात शिव राजर्षिश्चजातः॥२१॥

श्रीलालजीरामर्षि प्रतिष्ठतः ततोऽनुजातो किलज्ञानजी ऋषि

विलुप्यमानःसुकृतं विलोक्यजः प्रख्यापयत् धर्मगतिहिताय वै २२

श्रीभानुलूना किलरूपजीमुनि प्रतापशाली तनुजीवराजो

विभागसिंहो लघुवर सुधीश्च यसवन्तप्राज्ञोमुनिरूपसिंहः॥२३॥

दामोदरदासो धनराज स्वामी चिन्ताभणि क्षेमकर्ण सुभतिभान्

ततो धर्मसिंहःखलुनागराजो जयराजलोकेलवजी महात्मा॥२४

पाखंडीजालपतिमुद्धृत्यात्मान मुपकलृत्तम् ॥

जनानां धर्मशीलानांयेन धर्मघ्ननोधृतः ॥ २५ ॥

ऋषिसोमनामःऋषिहरिदासो*वृन्दावनोनामर्षिप्रसिद्धः
 धर्मोपदिष्टामुनिभवानिदासः*ततःपरंपुज्यमलुकचन्दः ॥२६॥
 श्रीमहासिंहश्चकुशलचन्द्रो तथाऋषिद्यजमल्लनुजातः
 श्रीरामलालोऽमरसिंहलोके धर्मोपकारीऋषिपुंगवोसौ ॥२७॥
 यस्य विभूतिश्च प्रतिष्ठाही देशेखलुपंचनदे प्रसिद्धः
 लोकोपकारायविहायपापम् शान्तिविधन्तेभवभीरूकारणं ॥२८॥
 श्रीरामवत्सश्च मुनिप्रशस्यो जातोमुनिमोत्तीरामोविधेय
 आचार्य्यकोटौश्रीसोहनलाल मुख्योमुनिनगर्कलवर्तमानः ॥२९॥
 ॥ इति ॥



CONGRATULATION.



heartly congratulate S. S JAIN
MUNI SRI PREM CHAND JI,
(late name NANAK CHAND) for
the work, which he has rendered. He was
born at Sailkoat in one of the noble
families, Kshtriya by caste. Previous
to assumption of asceticism his name
was NANAK CHAND. He studied up to
IInd Middle at Lahore. Afterwards
owing to the death of his mother, he
came to Jammu with his uncle (masar)
and studied there up to the Matricula-
tion Standard. He also continued his
studies as a private student.

Being disgusted with the world, he
practised upon Birti (position) for nearly
eight months as a trial.

Afterwards, he expressed his greet
desire for preparatory penance before
SRI SWAMI UDE CHAND JI.

In short, Wednesday, 2nd Feburary,

1913, was appointed for preparatory ceremony at Maler-Kotla State.

Just before adopting Sadhu position (Muni Briti) on the same day, he delivered a convincing lecture in the presence of nearly 2000 persons, showing in a forcible line:-

“This world is full of miseries, and is momentary like a smell of flower and a bubble in an ocean.

This world is without a real happiness. One who is born shall certainly die away. A poet also says:-

‘The momentary glories waste.

The short-lived beauties die away’

Quite alone have we come here (in this world) and alone shall we go.

No one will go with us. We will leave here what is worldly, viz, son, wife, houses. Pride not yourself, my dear, upon the beauty of body, it is vain and mortal, aspire to the beauty of soul and piety, which shall never wither. Keep

in mind, 'as we sow, so shall we reap.'

No one can save us from the jaws of death. No one can relieve us from the pangs of disease.

When we fall ill, our mother, sister, and brother, look at our face but can do nothing.

Only Dharma [good actions] shall go with us. It will be our support at the time of death. Our own self is the doer and undoer of misery and happiness; our own self is our friend and foe, according as we act well or badly''

That scene was extraordinarily worth seeing. Saying so, he adopted Sadhu position and became the disciple of Sri Swami Ude Chand Ji (Gani).

The preparatory ceremony was celebrated with great pomp and show.

FATU RAM JAINE,

JOINT SECRETARY,

S. S. JAIN SABHA,

LUDHIANA,

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and 2nd (in Urdu) by PREM
CHAND JAIN MUNI late name
(NANAK CHAND).

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rational proofs and religious quo-
tations taken from sacred books
of all sects and communities to*

show the evils of "flesh eating" On receipt of half anna's stamp Lala Fatu Ram Secretary S. S. Jain Sabha Ludhiana city will send part I. and II.

—————:—o—:—————

B. DHUMI RAM JAINI,

B. A., S. A. V.

OM.

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I was suffering from granulids and the falling of hair into the eyes. Pandit Sri Ram asked me to give a trial to his—Amrit Naitranjan and I used

it for about two months. During this period two or three hair that fell into my eyes were taken out. Ever since I have had no complaint of the kind. My eyes have been also partly relieved of granulids which were of a very long standing. I congratulate Pandit Sri Ram on such a useful production and recommend it to the appreciation of the public.

(Sd.) AMIR CHAND, B.A., L.L.B.
Science Master, Arya High School,
LUDHIANA.

MY DEAR DR. SRI RAM Ji.

I am very glad to say that your Amrit Naitra Anjan proved to me most useful in my case when I was suffering from acute pain of granulids and sty.

Sd. B. DILARAM, B.A. L. B.,
Pleader Ludhiana.

I have tried Pandit Sri Ram's Surma on a few cases. It is most useful for granularlids and opacity of the cornea.

Sd. Dr. UDHAI BHAN,
Asstt, Surgeon Ludhiana.

I certify that I have tested and experienced the the Surma of Pandit Sri Ram of Ludhiana and found it very efficacious and curing chronic granulids opacity of cornea and Pterysium.

Sd. Dr. MAYA DASS,
N. W. RAILWAY,
Ferozapore city.

